THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE SKY-LARK.

Low thou buildest, bird of heaven,
High thou soarest to the sun,
Would to me thy wings were given,
I like thee the earth would shun;
I like thee, when morn was breaking
Would salute its radiant star,
Loud and joyous echoes making,
In the ether heights afar.

O'er the fair green meadows sailing,
Shaking dew-drops from thy wing,
With delight thy fellows hailing,
Merrily thy clear notes ring.
When away, like thing all holy,
Floating through the heavens free,
Who could think that nest so lowly,
Was the home of bird like thee?

High the eagle has her dwelling,
Low she stoops to seek her prey,
Thy sweet tones are richly swelling,
At the portals of the day;
And *thy home!*—where grass is springing,
In the field, or meadow wide,
Where to earth the moss is clinging,
Songster, thou dost there abide!

The blue expanse by thee is parted,
Singing up to heaven's high gate,
Emblem of the humble-hearted,
Dwelling here in low estate;
Upward in the spirit soaring,
Lays of love to God they pour,
And their Saviour Christ adoring,
Praise his name for ever more.

What, though poor on earth their dwelling,
Strains of rapture reach the skies,
Songs of boundless mercy telling,
Form their morning sacrifice.
Bird! thou hast a lesson given—
May my soul with pinion free,
Leaving earth and seeking heaven,
Ever soar and sing like thee.
J. C.

From the British Magazine.

ON INTERCOURSE BETWEEN THE CHURCH OF ENGLAND AND THE CHURCHES IN THE EAST.

(*Continued from page 89.*)

The society's agents in all parts of the Mediterranean were now mostly Germans. In 1828 they took charge of a school at Syra, established by an American missionary.—This they carried on and augmented under the express sanction of the Greek government, who placed two of the government schools under the care of their agent, Dr. Korck. But in 1830, through the instigation of the clergy, it was proposed to set up a picture of Christ in the schools, and to introduce a catechism containing the errors of the Greek Church, and a collection of prayers, containing a blasphemous invocation of the Virgin. On his resistance the schools were taken from him.

In 1829, we find Mr. Leider, &c., still in Egypt as agents of the Church Missionary Society. Mr. Leider employed himself in distributing the Scriptures and discussion upon practical and controversial points. Here again we find strong opposition on the part of the Greek priesthood, headed by their patriarch, whom he stigmatizes as unbelieving; and attempts made by an influential Roman Catholic to induce the pacha to expel the English missionaries from Egypt. Mr. Leider, "in order to gain the more influence and an easier access to families, devoted himself to the study of medicine."

The same year Messrs. Gobat and Kugler went to Abyssinia. They were very well received by all parties, and hospitably entertained by the civil authorities during the whole of their residence. We soon find M. Kugler teaching with great earnestness that baptism is not regeneration; and M. Gobat discussing confession and the worship of the saints with the general of the Abyssinian monasteries, who in the vacancy of the Episcopal see, was the principal ecclesiastic.

The missionaries continued to pursue their own studies, and to assist those of two natives, without any remarkable occurrence, beyond the death of M. Kugler, until 1836, when they thought proper to marry two Abyssinians of their household, according to the rites of the English Church, and contemplated having the communion service in Amharic, that any Abyssinian who wished it might unite with them.—These proceedings excited great jealousy on the part of the native clergy; but they were protected by the civil governor. The non-observance of the fasts and church holy days by the missionaries appears likewise to have created great umbrage.

In 1831, modern Greek schools were set up at Smyrna, and the agent there in connexion with the agent of the Bible Society, a layman, opened a meeting to the Greeks, in which, twice a week, the Scriptures were read and expounded to them. These schools went on very prosperously, with the sanction of the neighboring bishops, until 1836, when, under the name of American schools, they were all put down by the patriarch of Constantinople. Attempts were at the same time made against the Church Missionary Society's schools at Syra, which, after Dr. Korck's removal, were conducted by Mr. Hildner, and which had hitherto received the warm patronage of the new Greek government. When the schools at Smyrna were suspended, the missionaries took a tour into the interior. In their journals they record several conversations in which they spoke to the Greeks against their clergy.

If my object was to give a history of the operations of the Church Missionary Society for general purposes, there is much which I should be sorry to omit; but as my object is particular, I am necessarily more confined. I mention this, because I fear there will be matter, not only of omission, but also of objection, in which I shall be compelled, by the view to which my principles lead me, to say what will be painful to myself in regard to a society, many of the members of which I esteem and respect more than I can express. But having been led by members of the society to examine into its operations, and having become aware that some of its leading defects had been remedied, I was concerned to find that in some quarters its agents were still far from acting in the spirit of Churchmen; and still more, when a more extended inquiry taught me that, except where *directly* controlled by English bishops, it had, as it appeared to me, gradually departed more and more, not only from sound Church principles, but also from the spirit of its earlier operations. To what circumstances this is to be traced, whether to a falling away from earlier views on the part of the managing body of the society, or to the employment of a different class of agents, is certainly well worthy the consideration of those numerous sound-hearted men who continue to support it. But my present object is not to censure the Church Missionary Society, but to gain confirmation to the views I have put forward; first, by its own testimony to those views; and 2d, by tracing the evil consequences of its departures from them.

It will be recollected that I set out by expressing my conviction that it would be inexpedient to assume a superiority, even upon points in which we were undeniably above all the eastern Christians. Mr. Jowett has expressed himself entirely to the same effect in p. 357 of his "Christian Researches in the Mediterranean," as follows.

"In our approach to the Christian Churches of the Mediterranean, a principle of obtaining influence by kindness and persuasion becomes our circumstances. The united Church of this country neither possesses nor assumes any ecclesiastical jurisdiction nor authority in those regions; she impugns not the rank and the validity of the different functions exercised by the bishops, priests, and deacons in those churches. The corruptions of their faith, the abuses of their discipline, the superstitions of their worship, vest us with no prerogative over them. . . . . Destitute therefore of all pretension or power, beyond that of Christian love, it is in this spirit alone that we can go forth to these churches."

So, again, as to the impolicy of assuming the attitude of instructers, p. 352.

"It is not the first or the principal work of the missionary to undo error."

And in his sermon before the Church Missionary Society, at their anniversary in 1821, p. 24.

"Another impediment to the Romish missions in Mahomedan countries arose from their unceasing spirit of contention with the native Christian churches. . . . We shall not thus address our brethren of the eastern churches. *We* were not the first to embrace and pay honor to the Christian revelation. To *them* we owe the rudiments of our Christian education; we caught the living coal from their altars.—When therefore the missionary's soul shall have been poured forth in large measure by the Holy Spirit of God upon our national Church, *their* prelates and clergy will be hailed by ours—their friendship will be cultivated."

Kindred sentiments are expressed by Mr. Hartley, in his "Researches in Greece and the Levant."

"A kind and conciliatory address never failed to win its way. At first I erred in my mode of operations. I went out under the influence that sound argument would soon convince of error; and hence I used to proceed, almost on first acquaintance, to confute the errors of the Greek Church. . . . Discovering my mistake, I proceeded for the future upon a different plan. I considered that my first object with every person was, as much as possible, to secure his friendly feelings."

So again, p. 271, in regard to the perpetual virginity of the Virgin, which he considered an error.

"Past intercourse with Greeks had already taught me the inexpediency and inutility of contending hastily on this subject. . . . A missionary will find it better to direct their attention to more important subjects, than hastily to shock their feelings on a point of minor importance."

These testimonies are so much the more valuable as they arose directly from experience.

I have expressed my opinion above, that we should be cautious of pressing our liturgy upon them. Mr. Jowett has expressed the same idea in his "Researches in the Mediterranean." p. 353.

"To conduct our intercourse by obtruding even those creeds or forms which *we* most cordially approve, would be far from pacific. . . With those who claim to have interpreted Scripture better than ourselves, let us quit awhile the comment for the text; and whenever we exhibit our formularies as a pattern and model of a reformed (or, to speak in a more catholic spirit, of a *pure* Christian) Church, let us first be well assured that we are treating with those who have candidly studied from Scripture the genuine nature of Christianity."

He puts upon the ground of policy what I would consider as a matter of principle.

Another point I have laid considerable stress upon is, that we should address ourselves to the heads of the eastern churches, and that whatever is done should be done with the sanction of our own bishops. Mr. Jowett does not express himself precisely as I should have done; yet he confirms my principle, as for instance, "Christian Researches in the Mediterranean," p. 335.

"Without intending to exclude the intercourse of churches through the medium of persons of humbler character, it seems manifestly the duty of the higher ecclesiastics to conduct such correspondence;" and p. 341.

"Were a clergyman, charged by the highest ecclesiastical authorities of our Church, to visit the dignitaries of the Greek Church," &c.; and p. 358.

"How, in correspondence with the depressed churches of the Levant, may the dignitaries of the western churches accost, rank for rank, those whose humbled circumstances and injured spirits seem to place them so far below the level of their eminent and sacred function," &c.

One must not of course expect more explicit declarations from the Church Missionary Society or its agents, because it has all along acted without the countenance of bishops, if it could not be immediately obtained; but it will be sufficient at present to state that its agents have uniformly sought the countenance of the highest ecclesiastical authorities abroad, in the Levant; not perhaps as a matter of duty, but as regarding such a course as the most prudent and conducive to the desired results.

Mr. Jowett shows some perception of the danger we may be in of producing that temper of mind which generates schisms, thus, p. 352.

"In encountering their errors and endeavoring to loosen the hold which corrupt opinions or usages have upon their minds, there is always a danger of undoing too much, and of shaking those truths which ought to remain.—There is a risk lest a readiness for change and levity of temper should lead them either to outrun the convictions of the mind, or even to trifle with the restraints of conscience."

These are specimens and indications that both Mr. Jowett and Mr. Hartley, so far as could be expected from the agents of a society conducted by low Churchmen, and which gives the bishops of its own Church no power over its management *as such*, confirm the principles I have advocated. But this is done still more decidedly by the evil result of their departures from the spirit and temper in which the missions were undertaken, and those measures which their original false views of church order and discipline involved them in.

There was all along a practice carried on, which I cannot but regard as injudicious, to say the least,—I mean that of holding private meetings for instruction and prayer, to which members of other churches were invited. If the missionaries had been simple laymen resident in Malta or Smyrna for secular purposes, and had occasionally invited a neighbor to join in their ordinary family worship, the case would have been very different. But they were clergymen, who, as such, had no vocation whatever in the places in which they stationed themselves; and yet they undertake the instruction of the flocks of other clergymen, by methods which even in their own country are regarded as of doubtful expediency by many of their superiors in the Church. They might have been aware that this practice alone must in the nature of things awaken the jealousy of those whose flocks they thus collected together apart from the Church of which they were members. I say nothing of the tendency it would have to make them dissatisfied with their own clergy; but surely, considering that these missionaries thus without Episcopal superintendence, *could* not create a reformed Greek Church, it ought to have been considered what might be the ultimate evil, as well as good, of arousing a spirit of dissatisfaction in the laity.

From the short periods, however, of residence in any one place out of Malta, the practice does not appear to have attracted much attention until Mr. Hartley's residence at Constantinople. It is true, that soon after the arrival of the American missionaries, the members of the Roman communion in the east began to show jealousy of the English missionaries; but that may be accounted for by the ordinary policy of Rome, in discouraging the dissemination of the vernacular Scriptures, which the missionaries made one of their special works. The opposition of the Turkish government likewise was, no doubt, the general aversion to every kind of intercourse with Englishmen during the Greek war; and the Greek patriarch could do no other than forward and enforce the imperial firman, when his very life hung by a thread upon the mere will of him who issued it. These instances, therefore may be left out of consideration.—But the first decided opposition of individual Greek bishops occurred at Constantinople, during Mr. Hartley's residence there. He made a practice it seems of encouraging persons, especially young men, to come to him for private conversation and instruction. This continued, it appears, for some time without interruption; but at length we find two of them forbidden by their bishop to resort to him. And no wonder. He was collecting a flock out of the flocks of the Greek clergy, and he absolutely refused to be present at the prayers of the Greek Church. He was taking to himself by his own sole authority, or by that of an unauthorized society of Englishmen, to interfere on ground which belonged to others. We need go no further. So long as he appeared as a mere visitor or traveller, or distributor of the Scriptures, he was welcomed by the Greek bishops and clergy; for in so doing he was interfering with no one's charge. But when he overstepped this limit, can it be wondered at that jealousy was excited?

But he showed in several other instances that he had not true church principles. We find him actually setting up public worship in modern Greek at Smyrna. There cannot of course be any doubt for whom this was intended. This then was a further step. It was an actual taking upon himself the *public* office of a clergyman to others. It was a *public* invitation to the members of the Greek Church to unite with him. Happily this was his own sole act, unauthorized by the bishops to whom he was canonically subject; for it must be always remembered, that a bishop, *as such*, has no function in the Church Missionary Society.

But this is not all. The church missionaries all along associated on the most intimate terms with the dissenting missionaries from America and England; they met with them at stated times for joint prayer and conference; *they admitted the American missionaries to pray and to preach alternately with them in the public assemblies* of Europeans in Asia Minor.—What would be thought in this country of clergymen of the Church of England who should hold public worship conjointly with dissenting teachers? It is a thing no one would think of. And how great then must be the madness of proclaiming to the clergy of churches universally attached to Episcopacy, and liturgies, that English clergymen regarded Episcopal ordination as a mere unimportant difference of opinion, and the rejection of liturgies a trifle! And all this when they carefully abstained from the Greek communion on the ground of the real or supposed idolatry of those who participated in it! [*To be continued.*]

"THE EPISCOPAL CHURCH HAS NO TITLE WHATEVER TO THE CLAIMS OF EXCLUSIVENESS WHICH SOME OF HER MEMBERS SET FORTH."

The grand sophism which pervades the whole statement is the treatment of the claims of Episcopacy not with a reference to *scripture and right reason*, but simply by presenting alleged *inferences* from those claims as *affecting the claims of other denominations*. Minds which have never *investigated* the subject always ASSUME these last claims to be tenable; and of course until satisfied otherwise by *investigation*, will repudiate the claims of Episcopacy, because *inferences* from them conflict with a *previous assumption*; consequently, as long as the claims of Episcopacy are *not investigated* with a reference to scripture and right reason, these interferences must have the *effect* of arguments, although when *rationally* considered, to *allow* them that effect, is to *take for granted the very point in question*.

It is therefore good non-episcopal policy to avert the inquiring mind from "the reasoning on which the claims of Episcopacy are sustained;" and which might show the fallacy of the *assumption* to which certain *inferences* are so repugnant, that the mind must *think*, until it *investigates*, that in the reasoning which justifies them there "*must be* SOMEWHERE *an error*."—This is a map of the method of this discourse; a method not very direct, to be sure, but since it reaches the desired object, we suppose it matters little whether it is a circle or a straight line.

The title indicates this method in an amusing manner. Prejudice might be drowsy, and it was deemed expedient, in order to insure its watchfulness, to administer a shrewd pinch at the outset. But a title-page affords narrow space to perform such a sleight without peril of detection; the *pauca verba et idonea* were hard to hit upon. Yet the feat is accomplished—at the expense of a solecism! The phraseology which expresses the drift of the sermon covers fragments of *two* ideas, which, like the iron and the clay in the feet of Nebuchadnezzar's image, are made to *cleave*, though they cannot *incorporate*. Neither could be separately educed, so as to answer the desired end. If the one fragment had been filled up thus—"a sermon in which the claims of the *American Episcopal Church* to the title of *the only true Church*, are examined," the fallacy would have been too coarse and visible: all who are informed on such subjects, (but the Examiner) being aware that such claims include about nine-tenths of the Christian world. If the other fragment had been finished, so as to signify an examination of the claims of *Episcopacy* as resting on divine authority in the constitution of the Christian Church, the auxiliary prejudice would not have been touched, and the utter irrelevancy of the line of argument would have been too apparent. The same idea would have been expressed with too much clearness by stopping at the word *Episcopacy*; and so it was necessary to add the other clause, in order to produce a squint of the reader's vision towards "that most *obnoxious* doctrine of *high-churchism*," which, the Examiner knows and says, is "calculated to repel and disgust those Christians around the Church, whose sympathies and good will it is so desirable that she should secure." In his present enterprise, this *repulsion* and *disgust* are as the *pou sto* desired of old, but not obtained for a project of similar hopelessness; and for lack of which, Archimedes "declined, on that occasion, the undertaking."

Now, as we find it difficult to look two ways at once, and answer an examination of the claims of a *tenet* to the title of the only true Church, we shall take leave to run out both the ideas thus dovetailed together, and handle them separately. We shall first present openly and frankly, to the reason of our readers, not to their prejudices, "that most obnoxious doctrine of *high-churchism*" which is hinted in the expression "*only true Church.*" Next we shall consider those "claims of Episcopacy," from which that expression is apt to divert the reader's attention by conjuring before his mind the Episcopal congregation in which he may sometimes worship, instead of a *tenet* and *institution* "claiming" to be of divine authority, and common to nine parts in ten of universal Christendom.

In what does the abhorred *exclusiveness* of the Episcopal Church *consist?* This is a question not at all understood by many who nevertheless decide it; and perhaps it is for this reason that she forfeits "the sympathies and good will which it is so desirable that she should" enjoy. We profess to have some acquaintance with the sources of information where the solution of this question should be sought, and we have discovered no *exclusiveness* therein, other than what is couched in the language of the Preface to the Ordinal, which the reader may examine by referring to the Book of Common Prayer. The whole may be summed by putting together the beginning and the close of the first paragraph, and connecting them with a *sequitur*, "It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the apostles' times there have been three orders of ministers in Christ's Church,—bishops, priests and deacons"—therefore "no man shall be accounted a lawful bishop, priest, or deacon, *in this Church*, or suffered to execute any of the said functions, except he hath had Episcopal ordination or consecration;"—that is, ordination or consecration by a *bishop*, in any of the various branches of the Church Catholic which possess a true Episcopacy.

Now we ask the reader's attention to the following considerations:

1. That this is an exclusiveness of *inference* and not at all of *assertion*; there being neither here nor elsewhere the most remote exclusive allusion to any other form of Christianity. The Church only states her own doctrine and practice, as founded on the authority of Scripture, and fortified by the testimony of antiquity.—There is no mention, much less *exclusion*, of any Christian sect. If her belief is true, that Episcopacy is of divine institution, certain *consequences* may follow: *but she is not answerable for such consequences*; and the ministers may be compelled by circumstances (forced upon them) to adopt a certain line of conduct—and the circumstances which surround her people may be such, as to require the principle of Episcopacy to be unfolded and maintained in her pulpits; *but she does not create these compulsory circumstances; and she is bound to square her belief and practice with a single eye to truth, and not to be driven from the truth by consequences, nor drawn from it by circumstances.*

Is not this satisfactory to any reasonable mind, and especially to any *Christian* mind?—but

2. This *inferential* exclusiveness is *social* and *official* in its nature, and not *individual*. It is an exclusiveness which inferentially affects the *ecclesiastical organization* of a small fraction of the Christian world, inasmuch as the *officers are not commissioned* nor the *functions exercised* according to principles divinely instituted; but it does *not* shut out *individual Christians of any denomination, who choose to partake of them*, from the privileges of the Church Catholic. It excludes *no man* who can conscientiously repeat the apostles' and Nicene Creeds, and is believing and repentant, from *receiving* the sacraments; but it inferentially excludes *clergymen* who have not been commissioned in the appointed method from *administering* the sacraments.

3. These *words* from which an inferential exclusiveness is deducible, affecting the *organization* of some Christian societies, existed as they now stand *before most of the societies affected had begun to exist*, and the principle which they involve had been unquestioned and unviolated in the Church from the apostolic times. Now, as these societies successively sprang up, suppose they had thus called upon the Church:—"The principles on which we choose to organize are *inferentially* declared invalid by your words long ago declared, and, your practice always heretofore pursued. Therefore *retract your declared principles, and abandon your invariable practice*; otherwise you are *uncharitable and exclusive*—you are guilty of "that most obnoxious principle of *high-churchism*," and forfeit our "sympathies and good will." This, we imagine, would have been a requisition most ridiculously absurd and unreasonable; and if so it *would* have been *then*, so it *must be now*; for it is not a property of time to transmute folly into wisdom; and the societies which thus excluded themselves have no more right to make such a demand in their maturity or their decrepitude, than they would have had in their infancy.

4. We call the attention of the reader to the fact already intimated, that the exclusiveness which we have described is *very limited in its application*. The door is within a *tenth* part of its full swing of being *wide open*; and nine-tenths of the Christian world pass through it, having a valid Episcopacy. And here we must notice some assertions of the pamphlet under review, so "novel and so bold" that we confess ourselves "interested" to the last degree of astonishment.

"The Church of England, or rather a party in that communion, *cuts off from the fold of* Christ all who dissent from her doctrine and discipline, and *includes even the Episcopal Church in America* in her PIOUS proscription!" Truly, the writer does well to admonish his readers at the bottom of the page, that he "*speaks without any pretensions to infallibility*, for that would be *idle!*"

The Church in this country, which was in colonial times a portion of the Church of England, under the jurisdiction of one of her own bishops; for which after the Revolution she consecrated bishops, thereby not only *recognizing* but *constituting* an independent body, whose doctrines, rites, and worship are *identical* with hers—is cut off by her from the fold of Christ! Though nothing can surpass the enormous effrontery of this assertion, at which we know not whether to be most *amazed* or *amused*, we find it fully *equalled* in the sentence following. "The Episcopal Church in America," excludes from the Church Catholic all societies but "the Church of Rome, with her corruptions and abominations, the Church of England, and the Episcopal Church of America; for THERE ALONE are found the certain marks, legitimate and accredited, which identify the visible Church of Christ."

There ALONE,—as far as the Examiner knows, we presume—and we presume, consequently, that he never heard of the Moravian Church; that he never heard of the Church of St. Thomas, recently discovered in Hindostan by the missionary Buchanan, and which from a very early period, anterior not only to *Protestantism*, but to *Popery*, had been without intercourse with the rest of Christendom, and still during centuries of seclusion, preserved unimpaired the principles of Episcopacy; that he never heard of the Episcopal Church of Scotland, still flourishing under the shadow (until recently not very tolerant) of the Presbyterial establishment which supplanted it; that he never heard of the Greek and other Eastern churches, comprising in themselves a body more numerous than *all non-episcopal societies united*. Nevertheless, all these, besides those which he enumerates, *have* the certain marks which identify the Church Catholic.

And this removes what is brought forward as an argument—a "result at variance with our proof," on page 15, that "it is an inscrutable mystery that the great Head of the Church should have suffered the *vast majority* of his friends and followers, through so many ages, to remain in error on this subject; thus rendering so *small a portion* of his virtual Church visible." We say it *removes* it; but not because it is *worth* removal, as an argument, even if it were a *fact*. It may be an *inscrutable mystery*—as it is a *like* mystery that the visible Church was once confined to the family of Abraham, and about 2000 years after, numbered only one hundred and twenty; that heathenism and Islamism count more millions than Christianity; that Romanism is and has ever been more extensive than Protestantism; but as it would be folly to argue from the first proposition that the companies mentioned *did not* constitute the visible Church; from the second that Heathenism and Mohammedanism are as true as Christianity; and from the third that Romanism is as sound as Protestantism: as it is folly to argue that nothing can be *a way of Providence* that is an inscrutable *mystery*; as it is folly to argue that every thing must be true in religion that is supported by a majority of human votes: so we cannot admit the force of the consideration alleged as an *argument*, even if it were a fact. As the visible Church is to be measured by appeal to Scripture and right reason, and not by counting noses, we can even *conceive the possibility* of a *visible Church* not more numerous than Mr. Thomason's audience; especially as a time is prophesied when there shall be "a great falling away."

5. The same inferential exclusiveness is a *necessary* and *invariable* trait, to a greater or less extent, of *every Christian society on earth*. Every Church which declares certain principles to be *true and obligatory*, *must* inferentially denounce all systems where they are lacking as *false and defective*. And in every instance this *exclusiveness* affects a greater or less number of other Christian *societies*, even to the extent of *excluding such societies from the Church Catholic*. The sound Methodist will not embrace the Unitarian societies, which deny the Lord that bought them, into *his* notion of the *Church of* Christ; and the various Methodist sects are in their turn excluded by the conscientious Baptist, as being without so much as a valid sacrament of *admission* into the *visible Church*. Nay, the General Assembly of the Church of which Mr. Thomason is a minister has recently cut off, by *positive* declaration, the whole Roman Church, constituting more than a moiety of Christendom, from the fold of Christ. *All* Christian societies are more or less guilty of "that most obnoxious doctrine of *high-churchism*;" if it is a deadly sin in one, it is a deadly sin in all; if it is right and innocent in the Presbyterian Church, it is right and innocent in the Episcopal Church. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; *for thou that judgest doest the same things.*"

6. Not only are Christian societies more or less exclusive in the same inferential manner and to the same extent of high-churchism; but many other Protestants, besides Episcopalians, are *exclusive* on the same *ministerial ground*;—that is they require a *valid ministry* to administer *valid sacraments*, on principles which inferentially *exclude* the ministry and sacraments of *other* societies *as invalid*. And not a few who deny *Episcopacy*, insist upon the necessity of a *Presbyterial* SUCCESSION to constitute a valid ministry; thereby excluding as irregular and invalid the ministry and sacraments of *all sects* which *have not* a presbyterial succession. And here are a few proofs.

Dr. Miller, of Princeton.—"It is only so far as any *succession* flows through the line of *presbyters*, that it is either *regular or valid*."—And "it is because Episcopal bishops are in fact *presbyters*, and assisted in all ordinations by *other presbyters*, that we (Presbyterians) consider their ordaining acts, on the principles of Scripture and primitive usage, as *valid*."—All societies which have not a ministry of *unbroken presbyterial succession*, are here declared to have *no valid ministry or sacraments*.

Dr. McLeod.—"A person who is not ordained by a Presbytery, *has no right to be received as a minister of* Christ; *his administration of ordinances is invalid; no divine blessing is promised on his labors*; IT IS REBELLION AGAINST THE HEAD OF THE CHURCH TO SUPPORT HIM IN HIS PRETENSIONS; Christ has excluded him in his providence from admission through the ordinary door; and if he can give no evidence of *miraculous power to testify his mission*, HE IS AN IMPOSTOR!" Does not this smack somewhat of "*that most obnoxious doctrine of* HIGH-CHURCHISM?" If Episcopal clergymen did not happen to be let in on the score that "our bishops are presbyters, having the flow of succession," *we* should have no right to be received as ministers of Christ; it would be rebellion against the great Head of the Church to support us in our pretensions; nay, unless we wrought miracles, we should deserve to be hooted as "*impostors!*" which last sentiment is a long stride in advance of Episcopal exclusiveness, and one which no Episcopalian would venture. We would like to amend the expression, and say that such a person is IMPOSED UPON by prejudices of nurture and association, which have either prevented or unconsciously warped his examination of that question, of solemn moment to all who take upon themselves the office of ambassadors of Christ—"*By what authority* dost thou these things? and *who gave thee* this authority?"

But farther—as we have seen that "persons not ordained by a presbytery have no right to be received as ministers of Christ; and their administration of *ordinances* is invalid;" so according to the Constitution of the Presbyterian Church in the United States, "a *sacrament* is a holy *ordinance*, instituted by Christ *in his Church*, to signify, seal, and exhibit unto those who are *within* the *covenant of grace*, the benefits of his mediation; and to *distinguish* them from those who are *without*." Consequently, in the societies where there are no sacraments, the benefits of Christ's mediation are not signed, sealed, and exhibited, and they are destitute of the divine marks, instituted by Christ to distinguish his Church from the world; and cut off from the "visible Church, which is the kingdom of our Lord Jesus Christ, out of which there is no ordinary possibility of salvation." For "the Lord Jesus Christ as King and Head of the Church, hath therein appointed a government in the hand of church officers, to whom the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent both by word and censures, and open it unto penitent sinners by the ministry of the Gospel." These are doctrines to which the Examiner is pledged. They exclude all societies not having a presbyterial succession from that "visible Church, out of which there is no ordinary possibility of salvation." They exclude the Quakers, who pretend to no ministry or sacraments; they exclude the Campbellites, who have no ministry: they exclude the Baptists, who pretend to no unbroken succession; they exclude the whole Greek Church, although she has an *Episcopal* succession, because there only the bishop ordains, and it is the laying on of the hands of *the presbytery* that constitutes a *scriptural* ordination; it being only "because Episcopal bishops are presbyters, and assisted in the laying on of hands by other presbyters, that" (Presbyterians) "consider their ordaining acts as valid."

Now to determine whether the views expressed in this pamphlet are in accordance with the principles thus laid down in the standards to which the writer, as a Presbyterian minister, is bound to adhere, is "no part of our business, and whenever attempted will be a gratuitous supererogatory undertaking." We quote them with no such intention, nor yet with any desire to throw back the imputation of *exclusiveness* as a stone for injury. We only desire in the spirit of meekness, to show the many Christians who have no definite opinions on the important subject of validity, (kept in the dark in order to maintain the false unities[*] of Lord Bacon, which are so much valued, and yet so valueless,) that the charge of exclusiveness which they bring foward as a *writ of accusation* against us, constitutes a main point of their own Christian *diploma*. That to urge it as a charge is injurious and uncharitable we shall presently demonstrate; but even if we were disposed to return evil for evil, we should not employ a weapon which we know by its impression on our own breasts is only a dagger of lath, or cast upon others as a reproach what *they* have no reason to be ashamed of, and *we* unhesitatingly avow. It is thrown *at* us as a stone; it is thrown *from* us as grass.

From the six points thus established we deduce the three following conclusions:—

1. If, as we have shown by reference to their own language, the several Presbyterian Churches do not admit the validity of *our* ministry and ordinances as Episcopal, and contradistinguished from presbyterial, but simply because they deem them virtually presbyterial, and contradistinguished from Episcopal. If they would reject ours if it were not presby-

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[*] "There are two *false peaces* or *unities*; the one, when the peace is founded upon an implicit ignorance; for all colors will *agree in the dark*; the other, when it is patched upon a *direct admission of contraries*." With regard to the last, daily experience in the intercourse of sects demonstrates the correctness of *our* principle, that where it is impossible to *coalesce*, the way to prevent the *collision* which all deprecate, is to avoid *ecclesiastical contact*.

terial, we only carry out their own principle in rejecting theirs, if it is not Episcopal.

2. If exclusiveness of the same inferential sort, and social application, is a trait common to all Christian societies, and if many are exclusive on the same ministerial principle, we ask, in the name of common charity, why does the Episcopal Church ALONE incur opprobrium for such exclusiveness? And we ask in the name of common sense, why is exclusiveness made a scare-crow to frighten men from her fold, by others who wear themselves the same garment? It is because others love the *false unities*, and we eschew them. We think and speak, but what they approve they forbear to promulgate. And the consequence is, that the world sees as an *anomaly* in us what is in fact a *general rule* among Christian societies. Now, they are welcome, if they choose, to *agree to differ*, and to maintain a unity where "all colors are alike in the dark;" they are welcome, if they conceive it to be *policy*, or feel it to be *pleasantness*, or believe it to be *duty*, to cleave, without incorporating, in a fragile peace which is patched up on the admission of contraries: but we respectfully suggest that their preference is no law to us, and while we freely concede their right to pursue their own course, we must mildly but firmly resist any pretension on their part to drag us after them.

3. It follows from all that has been alleged, that for this exclusiveness which has been defined and admitted, (we mean the thing, but employ the word only in condescension to Anti-episcopal modes of speech) no person has any right as a man, or any excuse as a Christian, to apply to us those amiable and affectionate epithets—bigoted, illiberal, uncharitable, &c., &c., to which constant experience has accustomed our ears, and hardened our sensibilities.

To condemn one set of opinions as unjust, and bigoted, and uncharitable, merely because it is inferrable from them that *another set* is without warrant in Scripture, is to assume that the advocates of that last set are infallible in the interpretation of divine truth, and that the advocates of the first set *know them* to be infallible. But such an assumption is itself absurd, bigoted, and uncharitable, therefore to condemn the exclusiveness of Episcopacy as bigoted and uncharitable is in itself absurdity, bigotry, and uncharitableness.

To deny another the free exercise of opinion is injury and breach of charity; such is not Episcopal exclusiveness, but such is the opprobrium, the denial of "sympathy and good will" which Episcopal exclusiveness provokes from others. No man can be *injured* by another's conscientious exclusiveness of *opinion*. Conscientious views may be *wrong*, in comparison with *truth*, because no man is infallible; they may be offensive to God, because the conscience may have been blinded by prejudice when light was within reach, or influenced by evil passions through the want of watchfulness and prayer; but when and how far they are wrong and sinful God is only judge; and when such wrong and sinful opinions are exclusive in their nature, the error and sin can never be either caused or enhanced by their exclusiveness. The guilt proceeds from the prejudice and evil passion, in the conception of the sinful views, and not at all from any exclusiveness which may be inferred from them. The injury is to God alone, and not to the offender's neighbor; and if it be to God alone, "who art thou that condemnest? To his own Master he shall stand or fall."

Reader, others we doubt not, have often appealed to your prejudices on this score; allow us for once to appeal to your common sense. Nothing can be illiberal, bigoted, or uncharitable, unless it is unreasonable. Now we stand ready to give an imperative *reason* for the conduct which incurs such denunciation. We have devoted some study to Scripture and primitive usage, with a special reference to that momentous question, "*Who gave thee* this authority?" and our inquiries have resulted in the firm and fixed opinion, that *bishops alone* have power, derived from divine institution, to set apart men to preach the word and dispense the ordinances of God. Others, within the last three centuries, have embraced the opinion *never before sanctioned*, that *presbyters* have that power. Others still have adopted a notion as much repugnant to the last view as to ours, that *any man* has power, *without any* special commission, to act as "ambassador of Christ," and "reprove, rebuke, and exhort" his fellow-men in religious matters "with all authority." We claim to think for ourselves; and we prefer the ancient principle to the new discovery. Now while we hold that principle should we not give the lie to our own conscience, should we not be dishonest to you, and criminal in the sight of God, if we did not *act accordingly?*—if we did not conform our *practice* to our *principle?* And for what else are we stigmatized as bigoted and uncharitable? When you require an Episcopal minister, on the penalty of that stigma, to invite Nonepiscopal ministers to his pulpit, and go with his people to receive the ordinances at their hands, you require him, for the sake of civility and courtesy—for the sake of encouraging a peace which is founded on implicit ignorance and patched up by the admission of contraries—to *hold a lie in his right hand, faithless to his people, faithless to his Church, faithless to his* God. Is that reasonable? Is that charitable? Is that Christian?

Ah, but "our *opinions* are *wrong*." Can you prove them to be so? Have you ever studied the subject? Or have your opinions been collected like the dust on your garments, not as you examined and approved them, but as you happened to be where they are flying about? Have you any opinion at all on the question of what constitutes a valid ministry? If you have *not* studied the subject your decision is somewhat premature—not quite of authority enough to justify a charge of uncharitableness. If you *have* studied the subject, without pretending to affirm that our opinion is as good as yours for the direction of others, may we not innocently believe that it is *better for our guidance?* and that *our* conscience, and not *yours* is the standard by which *we* are bound to walk?

OUR BLESSINGS MORE THAN OUR CROSSES.

Consider that our good days are generally more in number than our evil days, our days of prosperity (such I mean as are suitable to our condition and circumstances) than our days of adversity. This is most certain, though most of us are apt to cast up our accounts otherwise. How many days (of at least competent) health have we enjoyed for one day of grievous sickness! How many days of ease for one of pain! How many blessings for a few crosses! For one danger that hath surprised us how many scores of dangers have we escaped, and some of them very narrowly! But, alas! we write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former. And this is the greatest cause of our unthankfulness, discontent and murmuring.

Bishop Bull.

COMMUNICATIONS.

For the Churchman.

TRINITY CHURCH.

Rev. Sir,—Permit me through your valuable journal to make a few suggestions respecting the church that is to be built in the place of Trinity. Would it not be well to build a large cathedral in *purely* gothic style? Would it not be well to have service in it *every* day in the year? Would it not tend to the spirituality of our beloved Church? Would it not be well to have the internal arrangement of the building upon the same plan of the churches in the primitive ages—the baptismal font at the entrance of the church, the altar, which was then and should be now the most prominent object, in the centre of the chancel, with the desk for reading the prayers facing the east, and the desk for the preaching of the Gospel not so prominent as it now is?

It *would* be well; and I hope most sincerely, that the spire will be surmounted with the emblem of our holy religion, the cross. Not only this, but *all* our churches should be surmounted with this symbol, and I hope yet to see them bearing it.

A word more. Would it not be well, in this new church, to have the holy eucharist celebrated *every* Lord's day, in accordance with primitive usage? I am aware that the vestry of Trinity Church will have many suggestions laid before them for their consideration, which they may not think it expedient to adopt; but should the foregoing or any of them meet their views, I believe not a few of the sons of the Church will be glad to see them adopted.

New York, August 21, 1839. S.

For the Churchman.

THE PROTESTANT EPISCOPAL TRACT SOCIETY,

Since the last anniversary has stereotyped twenty new tracts, being one-seventh of all it has accumulated in 29 years. During the present year there has been printed already more than double the number of pages of the preceding one, and the distribution has been far more extensive; the demand from every section of the country is increasing, and more powerful efforts are required to send to the clergymen and missionaries, especially in widely extended parishes and desolate places, the important handmaid of our apostolic Church, to instruct the ignorant, gladden the hearts of pious poor, and enlighten the prejudiced, by a wider dissemination of its doctrines, principles and practical piety.

The increased action of the society has exhausted the treasury. The contributions have fallen considerably short in amount of the past year, and it is much feared the approaching anniversary will find it in debt, unless liberal minded Episcopalians come promptly forward, to prevent such a mortifying state of things.

At the last anniversary, the trustees, with heartfelt gratitude for the benefactions received, were able to announce to its friends, the society is out of debt—they went on their way rejoicing, fully impressed with a belief, that a generous liberality to the same extent, at least, would be continued to them, to further promote the interests of the Church, by an increased circulation of the humble expounders of its divine truths. Should the trustees be unfortunately disappointed in these, their fond hopes, their future operations must necessarily be reduced. They will not yet believe they shall be so deserted in their hour of need, and cramped in their sphere of usefulness; time enough still exists for liberal hands and kind hearts to administer full relief, and induce an expansion instead of contraction of efforts.

To the benevolence of Episcopalians, to the clergymen and congregations that have not contributed to the wants of the society, the trustees appeal, and confidently trust it will not be in vain, and that the *first week in October*, will enable them to report a well filled treasury.

New Tracts printing, "Sunday, the Sabbath a Delight," "Degrees of Bliss in Heaven," "Richard Nelson, parts 1st and 2d." A large supply of tracts on hand, for sale and gratuitous distribution.

THOMAS C. BUTLER, *Agent.*

On May 28, a meeting of the members and friends of the National Society for the purpose of carrying out the system of national education on the principles of the Established Church, was held at Willis' rooms, King street, St. James'.

The chair was taken by his grace the archbishop of Canterbury, at two o'clock. The large room was filled in every corner.

Around his grace were the archbishops of York and Armagh; the bishops of London, Winchester, Bangor, Gloucester, and Bristol, Chester, Chichester, Hereford, Lincoln, Llandaff, Norwich, Rochester, Salisbury, St. Asaph and St. David's; bishops of Elphin, Nova Scotia, and Vermont, together with more than two hundred of the principal members of the two houses of Parliament, and an immense concourse of the most influential persons in the kingdom. It is utterly impossible, within the limits of a weekly paper, to give the speeches made on this interesting occasion. We can only give the substance of the resolutions.

1. Proposed by the Earl of Chichester, seconded by the Bishop of London, "That it is an object of the highest national importance to provide that instruction in the precepts and truths of Christianity should form an essential part of every system of education intended for the people at large; and that such instruction should be under the superintendence of the clergy, and in conformity with the doctrines of the Church of this realm, as the recognised teacher of religion."

2. Proposed by Lord Abinger, seconded by the Bishop of Salisbury, "That the incorporated National Society for Promoting the Education of the Poor in the principles of the Established Church, by the formation of numerous schools in immediate connexion with the Church, has rendered eminent service to the cause of Christian education; and that the general principles upon which it was originally founded ought still be adhered to in every plan for extending more widely the benefits of education, whether by multiplying national schools, or by enlarging the circle of instruction in those which already exist."

Proposed by Dr. Hook of Leeds, seconded by Lord Barrington, "That this meeting contemplates with satisfaction the establishment of diocesan and local boards of education in connexion with the National Society, having for their object the extension of the benefits of education, contemplated in the foregoing resolution; as well as the establishment and encouragement of schools for the education of the middle classes upon principles conformable to those which are embodied in the society's charter."

Proposed by Dr. Chandler, seconded by Mr. R. Bethell, "That, in order to supply one of the principal defects which at present limit the operations of the National Society, and retard the improvement of education throughout the country, efforts should be made to raise the qualifications of those persons who are employed as teachers in our parochial and national schools; and that the resolution adopted by the National Society in August last, to establish a training institution for the education of young persons intended for that office, is calculated to promote the attainment of that object."

Proposed by the Archdeacon of Shropshire, seconded by Sir T. D. Acland, bart., "That, in order to furnish the National Society with the means of establishing a training institution and generally extending and improving the education of the poor, immediate exertion be made to increase its resources, and that a committee of inquiry and correspondence, with power to add to their number, be requested to act as a committee for the purpose of soliciting and collecting subscriptions.

Thanks to the Archbishop of Canterbury having been voted, on the motion of the Earl of Winchelsea, seconded by Mr. Baron Alderson, the meeting, undoubtebly one of the largest and most important that has been holden for many years, separated.

London Morning Herald.

THE CHURCHMAN.

SATURDAY, AUGUST 24, 1839.

CONNECTICUT CONVENTION.—We have received the Journal of the last Connecticut Convention, and are pleased to see the proofs which it affords of the flourishing state of the diocese. The present number of the clergy is 87, and there are 18 candidates for Holy Orders. The rite of confirmation has been administered during the past year in 27 parishes to 300 persons. We are struck with the earnestness with which Bishop Brownell directs the attention of the laity to a subject which is chiefly and peculiarly their concern, and for which they ought to need no other prompting than the dictates of a generous mind,—we allude to the maintenance of the clergy. On this subject our bishops speak in one voice, and it may be hoped their voice will be heard.

I cannot, however, conclude this address, without briefly adverting to one subject, which I deem of immediate and paramount importance. I am anxious to urge upon the lay members of the Convention, and through them upon all the parishes of the diocese, the necessity of a more adequate provision for the maintenance of the clergy. During the twenty years that I have been connected with this diocese, the salaries of its clergymen have remained nearly stationary. As the weaker parishes have gained strength, they have sought the services of clergymen for a greater portion of the time. And as some of the larger parishes have gained additional increase, they have sought the services of clergymen who were supposed to possess higher qualifications of learning, or talents. But in parishes of the same class, there has been little or no change in the salaries of the clergy for the last twenty years. And yet, it is well known, that within this time, there has been a great advance in the price of nearly all the necessaries of life. Many articles of prime necessity have doubled in value; and most of the articles of food, raiment, and fuel, have become at least one-fourth more expensive. The wages of common laborers, and of mechanics have advanced in nearly the same proportion. I pray the laity of our parishes, then,—they who derive the advantage from this increase of the wages of their labor, and of this enhanced value of the fruits of their industry—to consider this matter, and to inquire whether equal justice is extended to the labors of the clergy. Do they do to their clergy as they wish others to do to them?

But there is another view of this subject. During the last twenty years, the necessary qualifications for the clerical profession have been greatly enhanced. Partly in consequence of the progressive improvements in society, and partly, perhaps, from the establishment of theological seminaries, the public sentiment is constantly demanding higher qualifications in classical education, and in theological learning. The money now required to carry a young man through the academy, the college, and the theological seminary, would purchase a considerable farm, or constitute a moderate capital for the young manufacturer, mechanic, or merchant. And yet how different are the worldly prospects of these classes! The industrious farmer may secure a competence for his family, or even rise to affluence. The mechanic, the manufacturer, and the merchant may become rich, through the many avenues of enterprise. But the clergyman, whose intelligence might find such scope in the pursuits of ambition, must be content with the mere necessaries of life. And if he leaves a family behind him, when he is called from his labors, they must be consigned to the charities of the world, or to the care of more fortunate relatives or friends.

It is true that the clergyman has higher ends and aims than the acquisition of wealth. It is also true that the cares of riches might tend to withdraw his thoughts from his more sacred duties. But it must be remembered that poverty has also its cares. And though I would not wish to see a wealthy clergy, I would desire to see every clergyman's mind freed from corroding anxieties in regard to the immediate support of his family; and I think it not too much to desire, also, that he should be able to lay aside some little provision for the support of his old age, or to secure a bereaved family from absolute want.

In this diocese, I know of no clergyman, with a family, who receives a greater compensation for his services than is necessary for his immediate and moderate support. I know of many who are scarcely able to maintain their families, with the most rigid economy, and who have a hard struggle to keep free from the humiliation of unpaid demands for the common necessaries of life. The condition of the unmarried clergy is but little better; for, in most cases, any modicum they may be able to save from their necessary expenses, must be expended in books, or applied to the payment of debts incurred during their preparation for the ministry.

Brethren of the laity,—these things ought not so to be. They are repugnant to justice, to humanity, and to Scripture. "The laborer is worthy of his hire." "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" "Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel."

I say not these things at the instance of the clergy; for they are as uncomplaining as they are self-denying. But as Providence has placed me in a station to witness their privations, as well as their devoted labors; and knowing, as I do, the discouragements which these privations throw in the way of those who are looking forward to the sacred office, I should be unfaithful to my duty, and unjust to my feelings, if I failed to inculcate upon the several parishes of this diocese, the immediate necessity of a more adequate provision for the support of their clergy.

THOMAS C. BROWNELL.

Hartford, June 11, 1839.

TRACTS FOR THE TIMES IN NEW ENGLAND.—A friend travelling in a remote part of New England, writes, "Would you believe that in this country village of farmers and shopkeepers, your Oxford Tracts are read and talked about with as much interest, perhaps, as any where in the Church? They are too poor to subscribe for many copies, but they lend them to one another and make their comments on them in a manner which has surprised me. Really, these plain ——— Churchmen understand themselves perfectly."

We are more pleased than surprised with this intelligence, which we hail as the first indication of a breeze that is to blow long and cheerily, impelling the Church onward in her heavenly course. And of all places on the earth, we believe that it is New England in which these tracts will be found most emphatically "Tracts for the Times." We are well aware that this opinion will be received by many with the laugh of incredulity. But we do not advance it without reflection. We know the independence of the New England people, the native vigor of their mind, and the strength of their religious feelings; but we apprehend that the theory of doctrine which has obtained among them a sort of prescriptive influence has led them to expend their energies too much upon the shadows and metaphysics of religion. It is a hard thing to find motives to bear upon the unregenerate: and if regeneration is resolved into "special faith," it is a harder thing for a man to know when he has it; and if men are persuaded that they are unregenerate, it is hardest of all to convince them that they are under obligation to govern their lives by the laws of the Gospel. The history of revivals, we apprehend, has left proof of these and such like difficulties; and it is for this reason that we think the definite and tangible views of faith, regeneration, justification, &c., which will be gradually developed in the Tracts for the Times, will meet the wants of the sober and thinking people of New England. "Special faith" is a good thing, but as a criterion of character had better be left to the Discerner of hearts; and the division of men into two sorts, the elect and the reprobate, is a right thing in its proper time and place, but had better be reserved to the day of judgment.

MR. JOHNSON'S SERMON.—The Christian Witness informs his readers that we have found "great fault" with him and the Recorder for representing us as endorsing Mr. Johnson's Sermon, and is surprised that we should feel "aggrieved" by the fact. An editor, the Witness adds, "is responsible at the bar of public opinion" for his extracts as well as his original matter, and therefore he thinks that the insertion of the extract from the Church, is itself a proof that we like the sermon. He adds.

"If the editor of the Churchman does *not* symbolize with the views of the sermon on Missionary Fanaticism. will he candidly and honestly say so? But if he *does*, why, as a candid and honest man, is he unwilling to bear the reputation which we think he has so fairly won, of being the patron of those views?—Does the sermon prove less popular than he anticipated? and is he therefore willing, for the present, to stand aloof from its sponsorship, while at the same time his inward affection for it makes him willing to give it, if possible, a little further eclat by praises gathered from our cold northern regions?"

To a question so direct it were a want of courtesy not to reply; and since it will be a gratification to the Witness to have our sentiments, we do not hesitate to inform him, that take Mr. Johnson's sermon as a whole, we like it well, believing it to contain more truth than poetry. We are not aware that we have found "fault," much less "great fault," with the Witness for representing us as endorsing it, and most sure we are that we have never felt "aggrieved" by the fact. On the contrary, when for some reason or other, no matter what—perhaps only as an experiment on the temper of our neighbors—we were careful to give only an analysis of the sermon, cautiously abstaining from expressing any opinion respecting it, we felt rather amused at the avidity with which the Witness and others made us directly responsible for it; and that *before* the insertion of any extract respecting it. "Does the sermon prove less *popular* than we anticipated?" Really we don't know: we are in the habit of shaping our course by a higher authority than "public opinion," and should feel it a duty not to be biassed by the "popularity" of any work, in forming or expressing an opinion of its merits.

WORDSWORTH.—A description of the last Commemoration in the University of Oxford contains the following allusion to this distinguished poet.

"The chief attraction appeared to be Sir John Herschell and Wordsworth, particularly the latter, whose reception from every part of the theatre could not but have been most gratifying to that amiable and accomplished poet. After the honorary degrees had been conferred, and the candidates had taken their seats upon the doctors' benches, the Rev. Thomas Brancker, of Wadham, introduced the Rev. Joshua Brooks, M. A., of Trinity College, Cambridge, who was admitted to an *ad eundem* degree by the vice-chancellor. Immediately after which the Poetry Professor, Mr. Keble, pronounced the Creweian Oration, couched, it is scarcely necessary to add, in the most pure and elegant Latinity. In the course of the oration, he adverted particularly to those founders of colleges, and other benefactors, in whose statutes and provisions the highest degree of attention to the welfare of the poorer classes of society was eminently conspicuous. His well-timed allusion to our distinguished visiter, Dr. Wordsworth, was fully appreciated, and the oration concluded amidst general applause."

On Friday, May 31, at Lichfield, on the occasion of a special meeting of the committee, subscribers, and friends of the Society for the Propagation of the Gospel in Foreign Parts, a sermon was preached by the lord bishop of Nova Scotia, admirable for the unaffected piety and impressive eloquence with which that amiable and primitive prelate conveyed to his hearers much interesting information respecting the origin and progress, the designs and operations of this excellent missionary institution, and made an animated and earnest appeal to their feelings on behalf of its funds.

ARCHDEACON WATSON.—"The venerable Archdeacon Watson, after having been incumbent of Hackney for forty years, during which time he was ever actively engaged in promoting the spiritual and the temporal welfare of his parishioners, and never more so, as far as his health would permit, than at the time of his decease, was, on the 9th of June, after an illness of only three days, taken from them by death."

A long account of the funeral is concluded as follows:—

"It may be added that this method of showing respect for the character of Archdeacon Watson was not confined to the members of his own congregation or even to Churchmen. The Dissenters of the parish were equally ready with their neighbors to close their houses and shops, as an evidence that a parochial loss had been sustained; and many of them, of various denominations, joined the funeral procession. The scene presented to the eye on this occasion was, as may well be imagined, most deeply interesting and imposing; but of far higher interest and value was the moral lesson which it taught. It proved, for the encouragement of those who still are bearing the burden and heat of the day, that, even in these days of rebuke and blasphemy, the minister of God, who faithfully and conscientiously discharges the duties of his solemn trust, and maintains his opinions with firmness and yet with kindness, with Christian courtesy and yet without compromise, may gain the esteem of those around him, and may go down to the grave universally lamented."

DIOCESE OF ALABAMA.—We have received the Journal of the Convention which was held in May last.

The Committee on the State of the Church says that there are in the diocese 17 regularly-organized congregations. The parochial reports, however, from only seven churches, exhibit the whole number of communicants in the diocese as 188, and the baptisms for the last year as 44.

The Committee on the proposals from Florida and Georgia, of an association of those dioceses with Alabama, for the purpose of electing a common bishop, in conformity with the first canon of the General Convention of 1838, reported as their view, "That the provisions of the canon bearing upon the proposition are applicable to those cases only in which each of the co-operating dioceses is destitute of the requisite number of presbyters to entitle its Convention to the separate election of a bishop." In Alabama, however, "there are now six officiating clergymen regularly settled in their respective churches or parishes, and these presbyters have resided for the space of more than one year therein, constantly officiating during that period under permanent or annual engagements with some parish therein, although all of them have not resided for one year in the same parish." This state of facts, in the judgment of the committee, qualifies Alabama for a separate Episcopal election, and therefore disqualifies it for acceding to the proposition of Georgia and Florida. The report of the committee, with resolutions conformable, was unanimously adopted.

☞ We wish it to be distinctly understood that the "Tracts for the Times" are an exact reprint from the English copy. The tracts are the same word for word, letter for letter, point for point; and the arrangement is the same: there is not a shade of difference between the original and the American republication. Editors who have given a different impression will please to state this fact.

The Examiner Examined; a review of a sermon published at Randolph, and purporting to be an examination of the claims of Episcopacy. Memphis, Tennessee. 1839.

We recognise, unless we are much mistaken, in this admirable pamphlet the gifted pen of our old correspondent "Libonotos." The reader will find on our first page an able extract from the pamphlet.

☞ The New York Evangelist is publishing a series of articles on the Apocalypse, from the pen of the "Rev. Alfred Addis, an Episcopal clergyman." There is no clergyman of this name *at present* in connexion with the Protestant Episcopal Church.

☞ Bishop Onderdonk's "Episcopacy Tested by Scripture" has been reprinted as a tract in Scotland with an original appendix.

TO CORRESPONDENTS.—"Ridley" has our thanks, but we doubt the expediency of any further publication on the subject. We have reluctantly said what the occasion seemed to require, and are desirous to abstain from needless irritation.

As we have declined "Truth" and "Ridley," who have both written well, "A Layman," who takes an opposite view to these writers, cannot feel aggrieved if we decline his article also. An attempt with any show of argument to convict us of injustice to Bishop McCoskry's Address, we should feel bound to insert. All else, however, is superfluous.

"J. P. P.," on Trinity Church, was not in time for our present number.

"Catholicus" in our next.

We rather decline the insertion of "Episcopos."

"A Country Churchman" is received.

Among the last works from the English Press is the Life of Bishop Patrick, written by himself, from an original manuscript never before published. The reader will be interested in the following extract.

"When I was at Astrop waters in the beginning of the plague year, there I met a young gentlewoman, grandchild to the Lady Durham of Borstall, who, indeed, was every way amiable, and attracted the esteem of all who were acquainted with her, insomuch that a lady who wished me well, told me that she would make me an excellent wife; to which I answered, she was much above me, and I must think of dying, and not marrying, intending to go and stay with my parish in London.

"Accordingly I did; and had no thoughts of this young gentlewoman; but about a year after, I was strangely surprised to see her come to my house in Covent Garden in so melancholy a manner that she could not speak, but only weep, and put a paper into my hand, which she prayed me to read. I presently found it contained a case about which she came to consult me. For having read my 'Parable of the Pilgrim,' she fancied I would have compassion on her; and resolving to consult a stranger and not any of the divines she knew, her thoughts pitched upon me, as her guide in the difficulties wherein she was. For her grandmother being a person of quality, a great housekeeper, and very religious, there was a great resort thither from Oxford to the place where she lived, six miles from thence. Among other, a grave divine came often thither, who undertook the direction of all the lady's grandchildren in religion; but had a very particular regard to this, whose name was Penelope Jephson. He gave her many rules for her life, and many prayers, and tied her up very strictly in some things, beyond the common practice of other good Christians. To all which she devoutly submitted, and gave up herself so absolutely to his conduct, that at last he persuaded her never to marry; to which she found no difficulty to give her consent, having never felt the least desire of being joined to a man, though she was twenty years old. At last he drew up a paper in this form: 'I promise and vow that I will live a virgin and never marry any man except yourself.' The last words something startled her, and made her ask what made him put them in, he being an ancient man, and having a wife and many children. To which he answered, 'That it was no more than to say that she would not marry at all, because there was no likelihood of his marrying her.' The great opinion she had of him made her sign the paper, which he kept, but afterward, she, reflecting upon it, was extremely troubled, and acquainted only one friend with it. She encouraged her to come to me, and ask my opinion about it. I took a great deal of pains to satisfy her that she was not obliged by this promise to him, and vow (as I took it) to God; which was rashly made, and not acceptable to him. Whereupon she never ceased her importunities, till he delivered up the paper to her, which she tore and burnt, and then broke quite off all intercourse with him, and consulted me about all things that concerned religion. This brought me into such an acquaintance with her, that I found her to be a person of such extraordinary understanding, piety, good nature, &c., that I fell in love with her, which I never had been with any one before. I concealed it all I could, because I had not an estate to maintain her suitable to her fortune and breeding. But I delighted to be much in her company, which I had often after her grandmother was dead, and she lodged sometimes in Covent Garden, and then in Lincoln's Inn Fields.

"After I was advanced to be a Prebendary of Westminister, I adventured to declare myself more plainly to her, which she received with great civility, telling me she really intended never to marry, not out of any inclination to her vow, but out of inclination to a single life. But she prayed me to be assured that she wanted not true affection to me, whom she esteemed above all men, and loved me as a brother, but could not as a husband. Ever after she gave me leave to call her sister, and she styled me in her letters by the name of brother. My affection prompted me to say many passionate things to her, but nothing moved her from her steadfast resolution; only at last she declared and prayed me to be satisfied with it, that if she ever married any man it should be me, which gave me abundant contentment. After all this, I did not cease to pursue her with kindnesses, and among other things, having preached a great many sermons about contentment, I transcribed them into a book handsomely bound, with a prayer suitable to each sermon, and at the end, two sermons on Michaelmas day, about the care which angels take of us. This I made a present to her, and it proved useful to her.

"The next year in the middle of summer, I made her a visit in Gloucestershire, where she lived with a cousin of hers, married to a Mr. Sandys of Missenden, where I stayed three weeks, and then most unwillingly left her in the same resolution she always had of continuing a virgin. But on the 21st of October, 1674, I had a letter which informed me she was ill of a fever, and though a second letter told me awhile after that she was better, yet on the twenty-fifth a messenger was sent on purpose to tell me that she was in a dangerous condition, and wished often to see me; whereupon, I hired a coach and went towards her the next morning early, but could not reach thither the next day. When I came betimes the third day, I found her alive, but in an extreme weak condition, the physicians not knowing what to make of her disease, though there were two of them constantly attending her; one from Gloucester and another from Cirencester. A little after I came she fell into such a drowsiness that she slept for five days together, seldom waking, and when she was awake, spake imperfectly, and presently fell asleep again. There being several dangerous symptoms upon her, I moved for a physician to be sent to her from Oxford, which was about thirty miles off. A messenger was sent thither, and Dr. Elliot came on the 5th of November, and gave her some troches of vipers to make her sweat, which he repeated next day, and stayed with her till the morning after, when he left her in some good hope of recovery. And blessed be God, she had got so much strength by the seventeenth, that then I took my leave of her, after I had attended her three weeks, and watched with her several nights.

"Her strength increased slowly in the winter time, (and she had a fit of an ague in December,) but her affection for me increased daily, so that she sent me word by her cousin that I had overcome her by my tender kindness to her in her sickness; and she resolved, if God restored her former health, she would no longer delay my suit, but give herself wholly to me, to whom, under God, she owed her life; and it pleased God by the middle of summer to restore her to such good health, that she consented I should come into the country to marry her."

We are happy to learn, that at the late Commencement of the Vermont University at Burlington, the honorary degree of Doctor of Divinity was conferred on the Rev. CARLTON CHASE, rector of Immanuel Church, in this village.

Bellows Falls Gazette.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1839.

(Continued from page 91.)

SCHEDULE B.

List of donations to the Library of the General Theological Seminary of the Protestant Episcopal Church:—

From Mr. William Adams, a student, the Dublin University Calendar, for 1834, calf, 12mo., Dublin.

From the Rev. Levi Bull, the New Testament, in ancient and modern Greek, 12mo., London, 1810.

From Thomas Chapman, Esq., Acts of the Councils of Nice and Ephesus, 2 vols. in 1 folio, Antverpæ, 1591-1604; Calderwoodi Altare Damascenum, 4to., Lugd. Bat. 1708; Euchologium of the Greek Church, 4to., Venice, 1666; Scheræi Hinerarium in Psalterium, 8vo., Witebergæ, 1612; Gutbirii Lexicon Syriacum, 12mo., Hamburgi, 1706; Evans' Poems, 8vo., Philadelphia, 1772.

From the Rev. William E. Eigenbrodt, an alumnus, Barrow on the Pope's Supremacy, 8vo., New York, 1834.

From the Rev. Charles H. Halsey, an alumnus, Labbæus de Simptoribu Ecclesiasticis, 2 vols. 8vo., Parisii, 1660.

From Mr. Thomas N. Stanford, four volumes of pamphlets on various subjects of religious controversy and doctrine, 8vo.; Kane's Three Letters on the Odd Proceedings of Protestants, 8vo., 1671.

From Mr. Alfred Stubbs, a student, Cromwelliana, or a Detail of Events relative to the Life and Government of Oliver Cromwell, &c., folio, London, 1810.

In all, folios, 2; quartos, 2; octavos and under, 24—28 volumes.

The Right Rev. Bishop Doane, in behalf of the Special Committee on the subjects of Instruction and Discipline, asked that the committee be discharged. On motion, the request was granted.

The board, on motion, proceeded to a *viva voce* election of a trustee upon the nomination made yesterday; whereupon, the Rev. Dr. Dorr was unanimously elected to supply the vacancy occasioned by the consecration of the Rev. Dr. De Lancey.

The Right Rev. Bishop Doane presented the following resolutions, which were adopted:

Resolved, That the Board of Trustees regard with warm approbation the adoption of the regular daily service of the Church for morning and evening prayers at the Seminary.

Resolved, That the Standing Committee be instructed to provide two surplices for the officiating minister.

Messrs. Isaac Lawrence, G. C. Verplanck, William Johnson, and James N. Wells were appointed the Finance Committee for the next year, pursuant to section 1st of chapter 4th of the statutes.

The Rev. Mr. Croes presented the following resolutions, which were adopted:

Resolved, That this board feel highly gratified at the ready and satisfactory answers which have been rendered by many congregations and individuals to the calls made upon them for aid to supply the annual deficiency in the income of the Seminary.

Resolved, That the secretary be again directed to issue a circular to the clergy of the Church, soliciting them to continue their collections during the ensuing year, and stating the great importance of them to the well-being of the Seminary.

The Rev. Dr. Mead offered the following resolutions, giving notice of a proposed addition to the statutes, which, at the request of the mover, were laid on the table.

Resolved, That the fifth of the regulations enacted as statutes of the Seminary in 1837, (page 168,) be, and the same is hereby revived.

Resolved, That the resolution of September 1, 1838, (page 209,) repealing the regulation named above, be, and the same is hereby rescinded.

The board, on motion, proceeded to elect the Standing Committee for the ensuing year. Upon counting the ballots, the Rev. Drs. Milnor, Lyell, Taylor, Berrian, McVickar, Bayard, of the clergy; and Messrs. T. L. Ogden, G. C. Verplanck, I. Lawrence, W. Johnson, N. Rogers, J. N. Wells, of the lay trustees, were found to be duly elected.

Mr. Newton gave notice of his intention to introduce a resolution to prevent the appointment by the Standing Committee of provisional professors.

The board adjourned.

June 24, 1839.

The board met.

Present.—Right Rev. Bishops H. U. Onderdonk, Benjamin T. Onderdonk, Doane, and McCoskry.

Rev. Drs. Lyell, Barry, Milnor, Jarvis, Berrian, McVickar, Anthon, Taylor, Smith, Henshaw, Eastburn, Hawks, Bayard, and Mead; Rev. Messrs. Brown, Pardee, Woart, Forbes, Croes, Higbee; Messrs. Newton, Huntington, Johnson, T. L. Ogden, D. B. Ogden, Harison, Wells, Verplanck.

The meeting was opened with prayer by the Right Rev. Bishop of Pennsylvania.

The minutes of yesterday were read and approved.

Mr. Newton introduced the following resolutions, of which he gave notice yesterday:—

Whereas, the constitution under which the board exists, has provided with special care for the appointment of professors in the General Theological Seminary, evincing great wisdom and caution on the part of the General Convention of the Church, by whom the same was framed; therefore, *Resolved*, That in the opinion of this board, it is a controvention of a fundamental principle of the said constitution, to appoint provisional or temporary instructers or professors, in any other mode than by the one provided for in the constitution.

This resolution was laid on the table. Subsequently, on motion, it was directed to be made the order of the day for to-morrow.

The report of the Finance Committee of the last year was read, as follows:

The Finance Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, in compliance with the statutes, beg leave to report:

That the property of the institution consists of—		
200 Mechanics' Bank shares, which cost,		$5,350 00
Bonds and mortgages of sundry persons upon property in the city of New York, amounting to - - - - -		77,000 00
Money loaned out temporarily,		3,300 00
Ground rent due, but not yet received,		443 85
Balance of cash in the Treasurer's hands,		198 81
Total,		$86,292 66
From which deduct the following, viz. the scholarships:		
Warren, -	$2,500 00	
Bishop White, -	2,500 00	
Bishop Hobart,	2.500 00	
Bishop Kemp,	2,400 00	
Bishop Croes,	2,000 00	
Bishop Claggett,	198 50	
North Carolina,	2.948 22	
Thomason,	2.000 00	
Wainright,	2,500 00	
Rhinelander,	2,000 00	
Peter Roosevelt,	500 00	
St. George's Church,	2,000 00	
		$24,046 72
The endowment of the "St. Mark's Church in the Bowery" Professorship of Ecclesiastical History,	25,000 00	
The Permanent Fund, to be for ever held in trust for the benefit of the library,	6,000 00	
The contributions towards endowment of a Professorship of Pastoral Theology and Pulpit Eloquence,	356 87	
		$55,403 59
There remains of disposable funds,		$30,889 07

(*To be continued.*)

SUMMARY.

Convention of Kentucky.—The Convention of the Church in Kentucky was held at Smithland on the 13th June, and the bishop stated in his address that during the five preceding weeks, he had travelled between five and six hundred miles, preached thirty-two times, consecrated one church, assisted at the holy communion four times, and in five places confirmed thirteen persons. Twelve confirmations were held during the year, at which thirty-nine persons were confirmed. The parochial reports exhibit a total of about 300 communicants, 54 Sunday school teachers, and 432 scholars.—There were 81 baptisms during the year, of which eight were adults; **$3000** were raised, chiefly for parochial purposes; more than one third of which was contributed for missionary and charitable objects by the Christian Benevolence Society of Christ Church, Louisville. The amount contributed by this congregation would have been greater, but for the effort now making to erect a new church, with the title of St. Paul's, in their immediate neighborhood. It is said that the building when completed, will be creditable to the place, and to the Christian philanthropy of its founders. Though weak in other parts of the diocese, the Church in Louisville appears to be in a very flourishing condition. The Rev. William Jackson reports, baptisms 45, confirmed 18, marriages 15, funerals 22, communicants added 14, from other Churches 8, total number 144; Sunday school teachers 19, scholars 150. During the visitation of the summer of 1838, Bishop Smith travelled nearly 1000 miles, preached 48 times, consecrated two churches, confirmed 22 persons at five different places, and delivered 12 public addresses on the subject of education, chiefly on the importance and value of a system of common schools.

The Rev. Messrs. Ward, Jackson and Winthrop, and Messrs. Huggins and Pinckard constitute the Standing Committee. The same gentlemen who were elected last year compose the delegation to the General Convention.—***Banner of the Cross.***

Singular Movement in Bengal.—A strange revolution is said to have occurred among the Hindoos near Ashnaghur, one of the stations of the Church Missionary Society, about 70 miles north of Calcutta. It is stated that in 50 villages, extending for sixty miles along the Jehugha, *more than three thousand Hindoos* have thrown away their idols within a few months, and expressed a desire to be admitted into the Christian Church; a movement for which the day of Pentecost itself would apparently furnish the only precedent we have.—What is more strange, however, this rumor would seem to be true. The confirmations of it are too strong to be gainsayed or denied.—We have the regular reports of the Rev. Archdeacon Dealtry of the Church, a personage of the highest repute, who visited the villages at the request of the lord bishop (Wilson) of Calcutta, for the purpose of learning the truth.—On ascertaining this, the bishop himself entered with his whole soul into the matter, and wrote to London, to the directors of the Church Missionary Society, urging the sending of between 30 and 40 additional clergymen, school-masters, and catechists, into this field. He says: "If we can but enter at the *wide and effectual door* in time, not only these 3000 or 4000, but the whole population of the fifty or sixty villages, may receive the Christian faith, and resemble our Christian villages in the times of our Anglo Saxon forefathers in the 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal!" All this with a long elaborate letter, full of details, is addressed to the Earl of Chichester, President of the Church Missionary Society, and appears to have created in England a strong sensation. The Bishop appeals very forcibly to the universities for aid. He says he shall make a tour of confirmation in the autumn, to the extent of 3000 miles, with the view of visiting the new Christians. Some attempts are made to explain the origin of this great movement, but it seems to us, at this distance, that they *must* be accounted for by other than proximate causes. Powerful influences, tending to such results, have long been at work in the East, especially under British sway.—Missionary influence is one of these, but only one. Those who would have a more extended view of them all must consult many other authorities. They must study the whole history of British India.—*Boston Transcript.*

From the Bristol Mirror.

The following address from the archdeacon and clergy of the city of Bath has been presented to Lord Powerscourt, in reference to his recent duel with Mr. Roebuck, to which his lordship has returned the answer subjoined.

"*To the Right Hon. Lord Viscount Powerscourt.*

"The archdeacon and clergy of the city of Bath beg very respectfully to express their deep regret that, by a recent duel, your lordship's sanction should have been given to a practice so injurious to the best interests of society, at variance with the laws of the land, and in direct violation of the precepts of the Gospel.

"With every feeling of regard and courtesy, and in a spirit far removed from dictation, and with a view it may be, to continue to your lordship their support, without the compromise of principle, the undersigned have felt it to be due to religion, their representative, and themselves, to offer this decided expression of their sentiments, and in so doing they would cherish the hope that your lordship may in future be enabled to manifest that exalted moral courage which, in the matter of duelling, can set at nought the corrupt practice of the world by proclaiming, whenever a fit occasion may be presented, your regret that in your own person the sanction of rank, position, and of character should have been given to a practice which the wise and good have, on such just grounds, so often and so reasonably united to condemn.

"*Bath, Wednesday, April 24, 1839.*"

"*Ven. Mr. Archdeacon and Rev. Gentlemen.*

"The impression produced by the letter which you have done me the honor to address to me, and which I received this morning, cannot be more fully conveyed than in the assurance that I have received it with all the respect due to the character and sacred office of those who have subscribed to it.

"As it is in substance the same as one which I received a few days past from certain of my constituents, and the answer that I gave to that address applies equally to this, I shall make use of it also upon this occasion.

"Far from imputing any want of courtesy, or any spirit of dictation, to those who have felt it their duty to subscribe their names to this address, I feel that it was inspired by a sense of Christian duty, which, even if it were not, as I have every reason to believe it is, mingled with kind feelings towards myself, I should still I trust appreciate as it deserved. My own opinion upon the subject of duelling coincides with that expressed in your address, and this I have no hesitation in confessing, although I am aware that, by so doing, I lay myself open to the charge of having by my conduct on the occasion to which you refer given you reason to doubt the sincerity of this expression of my sentiments. I must admit the apparent justice of that charge, and can only reply in that spirit of honest candor which your position, as well as the kind feelings you evince towards me, so amply merit at my hands. The law of public opinion, the most influential of the laws of men, and too often more so than the law of God, consigns a young man who, when either challenged or publicly insulted, shrinks from a duel, to that scorn and contempt which the imputation of cowardice entails; and I confess that I have been deficient in 'that exalted moral courage,' which in this instance could alone have enabled me to despise the scoffs of the world and the sneers of my associates. Personal resentment I trust had no influence on my conduct; but I felt, from the opinions of many whom I consulted, that if I had acted otherwise on that occasion than I did, I must have been placed in this predicament. I do not, however, urge this either to justify the practice or to vindicate myself from an act which, I candidly confess, my judgment and conscience condemn.

"I can only say further, that it is, and ever will be, my constant wish to stand on such a ground of moral elevation, that as my conscience and judgment respond to the sentiments so my conduct may always receive the approbation of those whose sacred office I so highly respect, and whose personal character I so sincerely esteem, as those to whom I now have the honor to sign myself their obedient humble servant,

POWERSCOURT.

"*London, May* 8, 1839."

A bazaar was held at Leeds in aid of the fund for the repair of Christ Church and St. George's Church. The success of the bazaar has exceeded the most sanguine expectation. The total receipts amount to 2165*l*. 15*s*. 9*d*.

British Magazine.

Society for Promoting Christian Education.—The annual meeting ot the Society for Promoting Education amongst the poor, according to the principles of the Established Church, was held on May 1st, in the Central School Sanctuary, Westminster. The Archbishop of Canterbury was in the chair. Around his grace were the Bishops of London, Hereford, Chester, Chichester, Llandaff, Norwich, and Salisbury, the Rev. Mord Thynne, Rev. Sir H. G. Dukinfield, Bart., Rev. Mr. Wilberforce, Sir T. Acland, Sir W. A. Nesbitt, Sir W. Farquhar, and several other persons of distinction. The benches were filled with ladies and gentlemen. After an examination of a few of the children, which gave much satisfaction, the Rev. Mr. Wigram, the secretatary, read the report for the past year. It is stated that the society had now existed twenty-eight years on the principle of teaching the children of the poor suitable learning, works of industry, and Christianity according to the principles of the Established Church. It also trained masters and mistresses to conduct other schools. In connexion with the central society there were ten diocesan and twenty-two county societies. There were throughout the country 6,728 schools, and 59,700 pupils, in connexion with the society, which had from 1817 up to the issuing of the last trennial report expended £120,000 to meet local contributions for district purposes. The diocesan society had raised about £20,000. What the society had expended had been the means, the committee were certain, of inducing the benevolent public to contribute three times as much. During the past year the Lords of the Treasury had granted £15,121 to districts through the recommendation of the society. The society had added to the grant £6,169. They had now before their lordships applications for £14,000, to assist in erecting schools for 20,000 children. In all such cases the society joined the treasury in assisting the efforts of the districts soliciting aid. Throughout England and Wales there were now 4,400 places which had schools in union with the sobiety. At the sermons preached under the authority of the Queen's letter of last year, £24,800 had been contributed. The number of children at schools in connexion with the society was much greater than that at schools unconnected with it. The report, which touched on many other topics, and concluded by a strong appeal to the Christian benevolence of the public, was unanimously adopted.

The Church Discipline Bill is again under discussion in the House of Lords, and on the 4th of June the bishop of Exeter, dissenting from the other members of the Ecclesiastical Commission, read a sound and able protest against its adoption, grounding his objections principally upon the fact, that it would "deprive the bishops of that essential authority and inherent right which appertain to their office by the word of God."

Banner of the Cross.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thirteenth Sunday after Trinity, August 25, Plattsburgh, *Clinton county*. Wednesday, 28, Moriah, *Essex county*. 29, Ticonderoga. Saturday, 31, Hampton, *Washington county*.

Fourteenth Sunday after Trinity, September 1, Granville. Tuesday, 3, Fort Edward. 4, Sandy Hill. 5, Glenn's Falls, *Warren county*.

Fifteenth Sunday after Trinity, Sept. 8, *Schenectady*, institution A. M., confirmation P. M. Tuesday, 10, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. 11, Walden, *Orange county*, ordination A. M., confirmation P. M. Friday, 13, Phillipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York*.

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

AUGUST.

25. 13th Sunday after Trinity.

SEPTEMBER.

1. 14th Sunday after Trinity.
8. 15th Sunday after Trinity.
15. 16th Sunday after Trinity.
18. } Ember Day.
20. } Ember Day.
21. } Ember Day, and St. Matthew.
22. 17th Sunday after Trinity.
29. 18th Sunday after Trinity.
30. St. Michael and All Angels.

MARRIED,

August 21, in St. Peter's Church, New York, by the Rev. Hugh Smith, D. D.; the Rev. Andrew H. Cornish, of Juliet, Illinois, to Miss Catherine Elizabeth Dyer, of New York.

NOTICES.

NEW YORK CONVENTION.

The next annual Convention of the DIOCESE OF NEW YORK will be held on THURSDAY, the THIRD day of October, in ST. PAUL'S CHAPEL, in the city of New York, at 10 o'clock in the morning.

By order of the Bishop,

BENJAMIN I. HAIGHT, Acting Secretary.

The Utica Gospel Messenger will please copy the above notice. Aug. 24—5t.

The ladies of St. Paul's Church, Tompkinsville, Staten Island, will hold a fair in the basement of the church, on Wednesday and Thursday, 28th and 29th instant, to commence at eleven o'clock, A. M.

Should the weather prove unfavorable the fair will be postponed till the next *fine* day.

Tompkinsville, Aug. 21, 1839.

EPISCOPAL THEOLOGICAL SEMINARY OF VIRGINIA.

The next session of this institution will commence on Wednesday, the 25th of September. The *qualifications* for admission into the junior class may be learned from the following extract from the "rules for the government of the seminary," viz. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for holy orders with *full qualifications*, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry."

Applicants for admission into the junior class will assemble on the first day of the session in the library for examination. The present members of the institution, as well as applicants for admission, are reminded of *the importance of punctual attendance* at the commencement of the session.

By order,

E. R. LIPPITT, Secretary of the Faculty.

Theological Seminary, August 1, 1839.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 14th inst., has received the following contributions, viz.

From the offerings of the church in the parish of Trinity Church, Newhaven, Conn, for to aid in building churches in Rev Mr Darrow's mission, Illinois, $75. By the hands of E S Wilkinson, treasurer, contribution for six months, from St Paul's church, Pawtucket, R I, $46, to be equally divided between the two committees, $23; weekly offerings of St James' church, Newton, L I, for domestic missions, by the hands of the Rev G A Shelton, rector, $20; from Mr Edson Sherwood, of the Green Bay mission family, his contribution for 1839, $5. By the hands of A P Merrill, Esq. receiving agent at Natchez, Miss, part of the contributions of Trinity church, Natchez, $150—$273 00.

August 21, 1839. JAMES SWORDS, Treasurer.

FOR BISHOP CHASE.

The subscriber acknowledge the receipt of $25 for Bishop Chase, of Illinois, from a friend.

DANIEL DANA, Jr.
Union Depository, 28 Ann-street,
New York, Aug. 8, 1839.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sum:—

From annual subscribers, $6.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by THOMAS C. BUTLER, agent

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From Mr Pierre E F McDonald, donation, $5; annual subscribers, $2—$7.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by THOMAS C BUTLER, agent.

Where may be had the society's tracts.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From St Thomas' Church, Mamaroneck, Westchester county, Rev W A Curtis, rector, $12 12; from St James' church, Goshen, Orange county, remitted by Rev Thomas Mallaby, rector, contribution, $25, for Education and Missionary Fund; from J H Swift, Esq., treasurer Young Men's (Auxiliary) Education and Missionary Society, N Y, for quarter's stipend of four beneficiaries, $100, and for a quarter's salary of two missionaries, $62 50—$199 62.

C. N. S. ROWLAND, Treasurer, 55 Water st.

August 21, 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopa Press, up to August 22, from the following persons viz.

George B Webster, Buffalo, N Y, with remit; Marsh, Capen, Lyon & Webb, Boston, Mass, 2; Rev Henry Gregory, Fort Leavenworth; William Marshall & Co, Philadelphia, with remit; Thomas Latimer, Philadelphia; Rev J C Rudd, Utica, N Y; John D Smith, Humphriesville, Conn; Rev C A Foster, Holly Springs, Miss; Postmaster, Detroit, Mich; D J Francis, Utica, N Y; Postmaster, Ipswich, Mass; Postmaster, Catskill, N Y, with remit; Bell & Entwistle, Alexandria, D C, with remit; R Potts, Fredericks, Md.

Packages forwarded by the Protestant Episcopal Press.

One box to Rev A H. Cornish, Juliet, Illinois, per New York and Buffalo line; William Moore, one package, left at No 36 Laight-street.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending August 22, from the following persons, viz.

Thomas Latimer, Philadelphia, with remit; Rev A B Hard, Mount Vernon, Ohio; Miss Livingston, Tivoli, with remit; Rev E. W. Wiltbank, Stratford, Conn, with remit; Rev A Ten Broeck, Fishkill Landing, with remit; A E Miller, Charleston; Thomas Latimer, Philadelphia; Rev H J Leacock, Franklin, Tenn, with remit; Bell & Entwistle, Alexandria, D C, with remit; Miss C B Watlington, St Croix, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending August 22.

T Latimer, Philadelphia, one package, per Union line; Rev E W Wiltbank, Stratford, Conn, one package, per steamboat Fairfield; B M Brown, Mamaroneck, one package, per steamboat American Eagle; Charles Stimpson, jun, Boston, one package, per Hambden's Express; Thomas Latimer, Philadelphia, one box, per Union line; Mrs Caroline Gould, Cleveland, Ohio, one package, sent to Doremus, Suydam, and Nixon; Rev H S Atwater, Mount Morris, one package, delivered Mr. Hastings; Miss Wallace, Paterson, one package, sent to R R Office, 75 Cortland-street; Rev A H Cornish, Juliet, Ill, one package, sent to L Sherman's, 142 Fulton st; Rev James B. Goodwin, Point Pleasant, Va, one package, sent to office No 9 Washington-street; Rev Wm Friend, Port Royal, Va, one package, sent to Wood, Johnson & Burritt's.

CIRCULAR of the Flushing Institute for the Education of Young Ladies. Rev. J. F. SCHROEDER, D. D., rector.

This seminary, to be opened on the first day of October next, will offer many peculiar advantages for establishing the health, maturing the moral and intellectual discipline, and promoting the present happiness and eternal welfare of such young ladies as may be admitted members of the institute. In all its plans a careful reference has been had to the experience of the best schools in Europe and our own country. Its charges for board and tuition are moderate; and no pains will be spared to render it in all respects what the most affectionate and solicitous parent or guardian can desire. An earnest wish to afford *his own* daughters the best opportunities to cultivate their minds and form their characters, is a pledge to those who may confide *their children or wards* to the rector of this institute, that *these also* will partake of every benefit that his observation and experience may enable him to provide.

Plan.—The inmates of the institute will form a Christian family, over which the rector, aided by capable assistants, will preside,—entering as far as possible into the feelings of all the household, and striving by every means to furnish them with a liberal education; to foster in them, more especially, the domestic virtues; and to fit them, from the influence of the purest motives of religion, to be themselves wise, virtuous, and happy, and to be prepared to make others partakers of the same blessedness.

Buildings and Grounds.—The spacious buildings, and the ample pleasure grounds, comprising six acres of land, are well and favorably known, being the same that were for several years occupied by the seminary of the Rev. Dr. Muhlenberg, until the time of his removal to St. Paul's College, two miles distant. They are within the limits of the town of Flushing, seven miles from the city of New York, and admirably situated on an eminence commanding a delightful and extensive land and water prospect, and possessing all those advantages which have so justly rendered the neighborhood a favorite place of permanent retirement from the city, or of occasional resort for recreation. The principal building is an attractive edifice, after the best classic models, and is three stories high, with a basement. It presents a front of one hundred and eleven feet; and it is supported by a row of Doric columns. The apartments required for all the purposes of the institute are convenient and airy; the saloon for recreation is about sixty feet in length; the out buildings are numerous, the grounds are ornamented with trees and shrubbery, and arrangements are in progress to afford the pupils the best opportunity to become practically acquainted with floral horticulture, and botany in general.

Intellectual Department.—The full course of study embraces every branch of a thorough English and classical education not incompatible with the female character nor calculated to produce pedantry. It will be conducted by the rector, with the aid of a number of able and experienced teachers. A presiding governess and a French governess, as well as several other instructresses will reside in the building; and arrangements have been made to secure the services of eminent lecturers and masters in the city and neighborhood of New York, in the various useful and ornamental branches of the prescribed course of study. The teachers are required to aid and encourage the pupils in preparing their lessons, and to render their residence in the institute not only profitable but agreeable.

Moral Department.—To the moral and religious instruction of the pupils the rector will devote his personal and particular attention; so that while the mind of any one of them is replenished with useful and ornamental knowledge, and her manners cultivated and refined, the best sensibilities of the heart will not be neglected. The chapel attached to the institute will be open every day for morning and evening prayer, according to the forms of the Protestant Episcopal Church. As a presbyter of this Church, the rector of the institute is free to avow his ardent attachment to the Church's doctrines and worship, and to let it be distinctly understood that the spirit of her forms will be assiduously cherished; and such instruction will be given in sacred knowledge and practical piety as to render religion both attractive and interesting, to associate sound education with Christian principles, and to fit the pupil, instead of merely shining in the gay circles of this world, to be accounted worthy, after a useful and happy life on earth, of a place among the glorious society of heaven. *The education of the social sympathies and moral feelings*, is a subject of primary importance in our course. By a due regard to this many women of rare intellectual acquirements, now unhappy in their domestic relations, might have been eminent examples of whatever can give a grace to life, or hallow by the sacred emotions and benign influences of the Gospel.

Physical Department.—The mind of no pupil in the institute will be educated at the expense of the body. A variety of alluring exercises will be introduced, calculated to impart ease and gracefulness, and produce agility and vigor. Particular arrangements will be made in an appropriate part of the grounds, for the practice of archery; and the saloon will be devoted to innocent and entertaining games and sports combining healthful bodily exertion with mental relaxation and amusement during leisure hours.

Domestic Arrangements.—The spacious dormitories under the charge of a well-qualified matron, will be divided into alcoves, each alcove to be in general assigned to but one pupil; so that instead of the usual and very objectionable custom in boarding-schools, of dressing, undressing, and washing *in common*, a delicacy and neatness will thus be insured, which are believed to be essential to the character of every young lady properly educated. Suitable instruction will be afforded by the matron, in the arranging and care of wardrobes, and in several branches of household duty, a knowledge which is deemed essential to such as may be called to take part in conducting or superintending the concerns of a family.

Terms.—The academical year is divided into two terms or sessions, and each session into two quarters. The *first session* will commence on Tuesday, the 1st day of October, and continue for twenty-one weeks when there will be a *winter vacation* of a few days. The *second session* will commence on the second Tuesday in March next, and continue for twenty-one weeks, to the following August, when a *summer vacation* will take place. The summer vacation will end, every year, on the day before the 1st Tuesday in October. Suitable measures will be taken to accommodate with board, at a moderate price, any of the pupils who may desire to spend the whole, or any part of the vacation at the institute; and parents who reside in cities, especially those in the southern section of the country, will find it agreeable to be with their children at Flushing at least during a portion of the summer, and improve the many favorable opportunities which it offers for rural recreation and rational enjoyment.

Expenses.—Board and tuition, $150 for each session of twenty-one weeks, payable in advance. No pupil will be taken for a less period than one term. *Extra charges* per quarter are as follows:—For any modern language, $8; any ancient language, $6; drawing and painting, $10; ornamental needle-work, $8; music on the piano, $20; the guitar, 10; the harp, $25; singing, $10; and the ordinary charge for the use of the musical instruments.

Books and stationary will be furnished with the consent of parents or guardians, at the usual retail prices in New York. Fuel for the winter, $4; washing $6 per quarter.

N. B. An abatement will be made, in the case of the younger pupils while in the preparatory studies, the charge being $125 per term.

Requisites.—Each pupil must be provided with bed and bedding, towels, napkins, and ring, fork and spoons. Her apparel must be marked with her name and number. She is also to have her own Bible and Prayer-book. If preferred by the parents or guardians, any or all of these requisites will be furnished at a moderate charge.

For further particulars, address, by mail, the Rev. J. F. Schroeder, D. D., New York. After September 15 all letters are to be addressed to him at Flushing.

☞The institute may be visited daily, both by water and by land. A steamboat plies to Flushing twice every day from the foot of Fulton-street, New York; and there are public coaches also that run twice a day over a good road from 21 Peck slip. Excellent ferry-boats are continually passing between Grand-st. and Williamsburg, throughout the day and evening.

New York, Aug. 24. 1m.

ORGANIST. The advertiser is desirous to obtain the situation of Organist, to an Episcopal church, in the country, and not particular as to the state. He is perfect master of the organ and has had many years of experience as an organist, and he would feel much pleasure to unite with the office, the whole direction of a choir. Understanding the proper mode of chanting, and the manner to perform the church service, he flatters himself that any church being in want of a competent person to discharge the duties of an organist, to be equal to their expectations, and found to be one who would study to please, and advance the interests of the church, by superior music. All communications to be made by letter post paid, addressed to O. P. care of Mr. Jardine, Organ builder, 426 Broadway, New York, will be promptly attended to.

Aug. 24. 2t

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. LOUIS SHERMAN, Prot. Epis. Press.

Also the first volume for sale as above. 142 Fulton-st.

Aug. 24.

AN ORGANIST wants a situation in one of the Episcopal Churches in New York or Brooklyn. Small compensation only required. Please address box 141, B. P. office.

Aug. 24. 3t.

MISS Holton's boarding and day school, for young ladies No 11 Amity-st., will reopen Monday 2d September.

An assistant teacher is wanted, apply as above.

Aug. 24. 3t.

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Two swell Organs with same stops as above, in handsome painted cases.

Five parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st., which if not sold by the 1st September, will be to hire.

An Organ of six stops, standing in All Saints' Church Henry-st.

A second hand parlor Organ. Apply to

Aug. 24. HENRY ERBEN, Centre-st.

ON Sunday, August 11, 1839, a new organ was opened in St. John's Church, Cohoes, from the manufactory of George Jardine, Broadway, New York, which we are informed, is the first of the kind ever made in this country; possessing besides, all the appliances of a regular Finger Keyed Organ, the addition of Barrel movements, which can perform all kinds of music to an unlimited extent.

To those about furnishing their churches with Organs, we have great pleasure in inviting them to inspect it, and also in recommending Mr. Jardine as a builder, every way deserving of their confidence; and in justice to him, we declare that, not only is it a most beautiful Finger Organ, but that its mechanical execution of Psalmody, is of the highest order of excellence, and far surpassing our expectations.

Signed. L. M. Tracy, David Hamilton, A. S. Wilkinson, J. Houghton, O. C. Hubbard—Vestrymen.—*Albany Argus.*

Aug. 24. 2t

WANTED, as tutor for a private class of boys, to be located in Burlington, N. J., a gentleman who can bring unquestionable testimonials as to piety, and high classical, and mathematical attainments. An Episcopalian is desired. This situation will be an eligible one, as the number of pupils will be limited. Early application is desirable. Address Mrs. Eliza H. Emory, Baltimore Md., till 1st of September, afterwards at Burlington, N. J.

Aug. 24. 4t.

ORGANS.—GEORGE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.

June 26. 1 in 2w—6m.

THE Rev. HIRAM ADAMS' Select School for Boys will open on the first Monday in September, in Ulster Village, Ulster county. Two boys could be received if application be made soon.

August 17, 1839. 4t.

WANTED.—An assistant teacher in a small select school in the country. A theological student, who understands the French language, would be preferred. A part of his time only would be required.

August 17, 1839. 4t.

ASTORIA FEMALE INSTITUTE. This institution is located at Astoria, (late Hallett's Cove,) Long Island. The village, already extensively known as combining the highest advantages of beautiful scenery, animated water prospect, health, and retirement, is directly opposite 86th-street, and only five miles distant from the central part of the city of New York. Access to the city may be had hourly by steamboat, railroad, or stages.

The Institute buildings, erected expressly for its accommodation, under the immediate supervision of the rector, occupy a beautiful site, in a retired part of the village adjoining St. George's Church. The prospect from the principal stories for variety and beauty is unsurpassed, embracing an extent of several miles on every side. The grounds attached to the buildings are sufficiently extensive to allow such exercises in the open air as the pupils may require, and indulge their taste for ornamental gardening. In the immediate vicinity are several beautiful groves and retired walks, which will be open to the pupils under the charge of their governess. Covered walks for exercise and recreation in bad weather, perfectly retired, will be provided, and the strictest attention to the physical comfort of the pupils will be paid by all connected with the institution.

Rector and Trustees.—The Rev. J. W. Brown, A. M., rector of St. George's Church, Astoria, is the rector of the institute. The wardens and vestry of said church are *ex officio* its responsible trustees.

Patrons—Alexander H. Stevens, M. D., Samuel Stevens, Esq., John L. Riker, Esq., B. K. Stevens, H. Baylies, M. D, J. M. McJimsey, George Chance, Elijah Peck, Charles J. Gayler, J. Craig, John Jacob Astor, Stephen A. Halsey, R. M. Blackwell, George C Thorburn, H. H. Stevens, A. Stone, William Shaw, H. Whitemore, Esq., John Field, John Blackwell.

Instructers.—Rev. J. W. Brown, A. M., rector and head of the family; Rev. C. Clapp, A. M., chaplain and first assistant teacher; B. Servatius, French language and literature; —— Camerer, instructer on the piano and, organ; Madame Servatius, French, vocal and instrumental music; Miss R. C. Brown, governess and English teacher; Miss E. Lamb, governess, teacher in the English branches, drawing and painting; Miss Julia R. Hall, governess, teacher in French and English; Miss A. E. Cheesman, teacher in preparatory department; Miss M. L. Brown, ditto; H. Baylies, M. D., family physician; Mrs. M. Morton, matron.

The institute is conducted on the plan of a thoroughly organized Christian family, the rector, for the time, holding the place of the parent, and as such responsible for the moral, religious, and intellectual culture of his pupils.

The institute is divided into three permanent departments, preparatory, junior, and senior, over each of which the rector exercises constant supervision, and to the studies of each of which he devotes his personal attention.

An examination of the classes in each department is held semi-annually, at which the parents and friends of the pupils are desired to be present. A review of music is held semi-annually, in January and August of each year.

The exercises of each half quarter are terminated by a review, the reports of which are regularly forwarded by the rector to the parents of the pupils.

These reports also contain a record of the daily proficiency and conduct of each pupil, made out from the class books of the institute.

Drawing, painting, embroidery, plain sewing, &c., are taught at such times as not to interfere with the hours appropriated to study or recreation.

Attention is paid to the cultivation of those graces of manner and deportment which will fit the pupils for mingling in society with propriety and ease. As the rector always reserves to himself the right of forming his household of such only as are willing to submit to its laws, a silent, deferential, and gentle acquiescence in all its regulations is made a requisite from every young lady admitted.

The pupils in all cases learn their lessons under the immediate inspection and direction of their teachers, so that all requisite encouragement and assistance may be given in each study.

The higher departments of the French, Italian, and Spanish languages will be under the care of able masters. The study of the Latin will be encouraged. The French language is spoken in the family, the pupils in this department being under the charge of a governess qualified to discharge its duties.

The institute is furnished with a complete valuable apparatus, to illustrate the circle of the physical sciences, and regular lectures are delivered by gentlemen from the city of New York.

The institute opens annually on the *second Monday in September*, and closes on the first Friday in August. There is also a vacation of ten days at the Christmas holydays, and one of two weeks preceding the first of May.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, a set of brushes and combs, and twelve towels distinctly marked. She is also expected to possess, as her own property, a Bible and Book of Common Prayer.

Circulars may be had at the book stores of Swords, Stanford & Co., No. 152 Broadway; Louis Sherman, 142 Fulton-street; Gould & Newman, corner of Nassau and Fulton-street; Thomas J. Crowen, Broadway; at the office of the Episcopal S. S. Union, 28 Ann-steet; and at H. & S. Raynor's, 76 Bowery.

Applications to be addressed (post paid) to the rector at the institute, or to John L. Riker, Esq. 131 Fulton-street, New York.

References may be made to any of the patrons of the institute; to Bishop Onderdonk; Rev. Dr. Muhlenberg, St. Paul's College; Professors Lee and Ticknor; Rev. Drs. Nott and Potter, of Union College, Rev. W F. Walker, of the Troy Institute; and to the Episcopal clergy generally.

The first annual catalogue, with an engraving of the institute buildings, will be published in August.

Considerable deduction is made from the ordinary terms where pupils are entered young, with the intention of their remaining during the whole course.

No pupil received for less than six months.

Astoria, July 29, 1839. 1m.

HISTORY OF THE CHURCH. By Rev. F. L HAWKS, D. D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

Resolved, That the Rev. Dr. Hawks be earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery.

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

JOHN S. TAYLOR, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.

July 19, 1839. 12t.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; —— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department. - - - ,	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary, - - - - - - -	50
Fuel per season, - - - - - - - -	1 00

Any further information respecting the school can be obtained by application at the school nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No.* 168 *Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st, 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

EXAMINATIONS.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

VACATION.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

POETRY.

From the British Magazine.

AN ODE ON SACRED POETRY.

PART III.

Isaiah ceased the doom of heaven to tell,
And wrapt in visions drear, Ezekiel
Seems o'er his country's wither'd form to bend,
And bids in turn the Word of Life descend.

Th' Eternal One my trembling spirit led,
And placed me in the valley of the dead;
The bones lay dry and scatter'd on the plain.
Shuddering I gazed—and "Can they live again?"
"Eternal Father, thou alone canst say."
"Then, hear my words; and, son of man, obey!
Bid those dry bones, that senseless dust, arise
Heirs of new life, and children of the skies.
Yon scatter'd limbs, assembling at my voice,
Again shall with rekindled warmth rejoice;
My hands their fleshly garments shall replace,
The blood recircle, and the nerves relace.
Bid them arise, and own me as their Lord!"
I heard th' Almighty, and proclaimed his word.
"O breath of life! from distant eve and morn,
From the far poles, O breath of life, return!"
Lo! by my cry awaken'd from their sleep,
Those wither'd bones a new creation leap;
New eyelids opening drink the sunny ray,
New flesh reclothes the relics of decay.
Behold, the field of death to life restored,
A mighty host, and living to the Lord!

But o'er their memory is oblivion cast,
And Zion's daughter weeps o'er years of pain;
Weeping she sits, and reft of glory past,
Hears Jeremiah mourn, and mourns herself again.

The Lord o'erwhelms me with the weight of pain,
And in his wrath spares but to strike again:
O ye who pass along the way, declare,
Can you with mine one misery compare?

Alas! unheard, I raise my wail of wo;
Still fly the fiery terrors from his bow—
Still from his quiver the unerring dart
Strikes through the livelong day my wounded heart.

The skin hangs wither'd on this shape forlorn;
The children mock me with their words of scorn;
Amid the nations I am cast alone,
Like an uprooted plant at random thrown.

God hides his mercy in the day of wrath,
He thwarts my journey, and besets my path;
My joyless soul no cheering ray can see—
And still, my God! oh, still, I call on thee!

My God, the fury of thy wrath recall,
My daily food of bitterness and gall!
Oh, still I own thy boundless love, my God!
I bow, and therefore hope, beneath thy rod!

I oft with tears those mournful days review,
In my fair morn of youth the Lord I knew;
And though he strikes, his mercy will allay
The wound; my soul! he is not fled for aye!

Blest, doubly blest! is he who from a child
Has borne his yoke in chastening mercy mild!
Who views salvation with the eye of faith,
And on the stream of time awaits his death!

He sees thee, Lord, his heavy burden bear,
And keeps the midnight watch with sigh and prayer,
With soul and body bow'd into the dust,
Hopes, prays, and waits the day in humble trust.

Cease, O my lyre! ye prophets cease!
Ye voices of futurity!
Thou universe, be hush'd in peace,
Before thy Lord draw nigh!
Be hush'd, ye lips of hallow'd fire;
Be still, each consecrated lyre;
Till from the height of heights the Day-spring rise,
And till is heard from heavenly throne
A voice by mortal yet unknown,
Peace upon earth, and glory in the skies!

From the Oxford Tracts.

THE VISIBLE CHURCH.

IN LETTERS TO A FRIEND.

My Dear,—You wish to have my opinion on the doctrine of "the holy Catholic Church," as contained in Scripture, and taught in the Creed. So I send you the following lines, which may perhaps serve, through God's blessing, to assist you in your search after the truth in this matter, even though they do no more; indeed no remarks, however just, can be much more than an assistance to you. You must search for yourself, and God must teach you.

I think I partly enter into your present perplexity. You argue that the true *doctrine* is the important matter for which you must contend, and a *right state of the affections* is the test of vital religion in the heart; and you ask, "Why may I not be satisfied if my creed is correct, and my affections spiritual? Have I not in that case enough to evidence a renewed mind, and to constitute a basis of union with others like minded? The love of Christ is surely the one and only requisite for Christian communion here, and the joys of heaven hereafter." Again you say, that —— and —— are constant in their prayers for the teaching of the Holy Spirit; so that if it be true that every one that asketh receiveth, surely they must receive, and are in a safe state.

Believe me, I do not think lightly of these arguments. They are very subtle ones; powerfully influencing the imagination, and difficult to answer. Still I believe them to be mere fallacies. Let me try them in a parallel case. You know the preacher at ——, and have heard of his flagrantly immoral life; yet it is notorious that he can and does speak in a moving way of the love of Christ, &c. It is very shocking to witness such a case, which (we will hope) is rare; but it has its use. Do you not think him in peril, in spite of his impressive and persuasive language? Why? You will say, his life is bad. True; it seems then that more is requisite for salvation than an orthodox creed and keen sensibilities, viz. consistent conduct. Very well then, we have come to an additional test of true faith, obedience to God's word, and plainly a scriptural test, according to St. John's canon, "He who *doeth* righteousness is righteous." Do not you see then your argument is already proved to be unsound? It seems that true doctrine and warm feelings are not enough. How am I to know what *is* enough? you ask. I reply, *by searching Scripture.* It was your original fault that, instead of inquiring what God has told you is necessary for being a true Christian, you chose out of your own head to *argue* on the subject; e. g. "I can never believe that to be such and such is not enough for salvation," &c. Now this is *worldly wisdom.*

Let us join issue then on this plain ground, whether or not the doctrine of "the Church," and the duty of obeying it, be laid down *in Scripture.* If so, it is no matter as regards our practice, whether the doctrine is primary or secondary, whether the duty is much or little insisted on. A Christian mind will aim at obeying the *whole* counsel and will of God; on the other hand, to those who are tempted arbitrarily to classify and select their duties, it is written, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

And here first, that you may clearly understand the ground I am taking, pray observe that I am not attempting to controvert any one of those high evangelical points on which perhaps we do not altogether agree with each other. Perhaps you attribute less efficacy to the sacrament of baptism than I do; bring out into greater system and prominence the history of an individual's warfare with his spiritual enemies; fix more precisely and abruptly the date of his actual conversion from darkness to light; and consider that Divine grace acts more arbitrarily against the corrupt human will than I think is revealed in Scripture. Still, in spite of this difference of opinion, I see no reason why you should not accept heartily the scripture doctrine of "the Church." And this is the point I wish to press, not asking you to abandon your present opinions, but to *add to them* a practical belief in a tenet which the Creed teaches, and Scripture has consecrated. And this surely is quite possible. The excellent Mr. ——, of ——, who has lately left ——, was both a Calvinist and a strenuous High Churchman.

You are in the practice of distinguishing between the visible and invisible Church.—Of course I have no wish to maintain that those who shall be saved hereafter are exactly the same company that are under the means of grace here; still I must insist on it, that Scripture makes the existence of a visible Church a condition of the existence of the invisible. I mean the *sacraments* are evidently in the hands of the Church visible; and these, we know, are generally necessary to salvation, as the Catechism says. Thus it is an undeniable fact, as true as that souls will be saved, that a visible Church must exist as a means towards that end. The sacraments are in the hands of the clergy; this few will deny, or that their efficacy is not diminished by the personal character of the administrator. What then shall be thought of any attempts to weaken or exterminate that community, or that ministry, which is an appointed condition of the salvation of the elect? But every one who makes or encourages schism *must* weaken it. Thus it is plain schism must be wrong in itself, even if Scripture did not in express terms forbid it, as it does.

But further than this; it is plain this visible Church is a *standing* body. Every one who is baptized, is baptized *into* an existing community. Our service expresses this when it speaks of baptized infants being *incorporated* into God's holy Church. Thus the visible Church is not a voluntary association of the day, but a continuation of one which existed in the age before us, and then again in the age before that, and so back until we come to the age of the apostles. In the same sense, in which corporations of the state's creating, are perpetual, is this which Christ has founded. This is a matter of fact hitherto, and it necessarily will be so always, for is not the notion absurd of an unbaptized person baptizing others? which is the only way in which the Christian community can have a new beginning.

Moreover, Scripture directly *insists* upon the doctrine of the visible Church as being of importance. E. g. St. Paul says, "There is *one body,* and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Ephes. iv. 4-6. Thus, as far as the apostle's words go, it is as false and unchristian, (I do not mean in degree of guilt, but in its intrinsic sinfulness,) to make more bodies than one, as to have many lords, many gods, many creeds. Now, I wish to know how it is possible for any one to fall into sin, if dissenters are clear of it? What *is* the sin, if separation from the existing Church is not it?

I have shown that there is a divinely instituted visible Church, and that it has been one and the same by successive incorporation of members from the beginning. Now I observe further, that the word Church, as used in Scripture, ordinarily means this actually existing visible body. The exceptions to this rule, out of about one hundred places in the New Testament, where the word occurs, are four passages in the Epistle to the Ephesians; two in the Colossians; and one in the Hebrews. (Eph. i. 22; iii. 10, 21; v. 23-32; Col. i. 18, 24; Heb. xii. 23.) And in some of these exceptions the sense is at most but doubtful. Further, our Saviour uses the word twice, and in both times of the visible Church. They are remarkable passages, and may here be introduced in continuation of my argument.

Matt. xvi. 18. "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Now I am certain, any unprejudiced mind, who knew nothing of controversy, considering the Greek word εκκλησια means simply an *assembly,* would have no doubt at all that it meant in this passage a visible body. What right have we to disturb the plain sense? Why do we impose a meaning arising from some system of our own? And this view is altogether confirmed by the other occasion of our Lord's using it, where it can only denote the visible Church. Matt. xviii. 17, "If he (thy brother) shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

Observe then what we gain by these two passages; the grant of *power* to the Church, and the promise of *permanence.* Now look at the fact. The body then began has continued, and has always claimed and exercised the power of a corporation or society. Consider merely the article of the Creed, "the holy Catholic Church," which embodies this notion. Do not Scripture and history illustrate each other?

I end this first draught of my argument with the text in 1 Tim. iii. 16, in which St. Paul calls the Church "the pillar and ground of the truth," which can refer to nothing but a visible body; else martyrs may be invisible, and preachers, and teachers, and the whole order of the ministry.

My paper is exhausted. If you allow me I will send you soon a second letter; meanwhile I sum up what I have been proving from Scripture thus; that Almighty God might have left Christianity as a sort of sacred literature, as contained in the Bible, which each person was to take and use by himself, just as we read the works of any human philosopher or historian, from which we gain practical instruction, but the knowledge of which does not bind us to be Newtonians, or Aristotelians, &c., or to go out of our line of life in consequence of it. This, I say, he might have done, but in matter of fact, he has ordained otherwise. He has actually set up a society, which exists even at this day all over the world, and which, (as a general rule,) Christians are bound to join; so that to believe in Christ is not a mere opinion or secret conviction, but a social, or even a political principle, forcing one into what is often stigmatized as party strife, and quite inconsistent with the supercilious mood of those professed Christians of the day, who stand aloof, and designate their indifference as philosophy.

Abridged from Evans' Biography of the Early Church.

CLEMENT OF ROME.

The threshold of ecclesiastical biography is a situation of moving interest to the mind, which will pause awhile to survey the scene presented to it, and converse with the persons that immediately encounter it. These latter are the disciples and companions of the apostles, who now stand alone, without the aid and countenance of superiors, in the high places of the Church to which they had been ordained. Theirs was no common charge, they were no common men, nor could they have earned their honorable commission by common services of wisdom and piety. As referred to their predecessors, they appear to us like younger brothers, who, being destitute of the privileges and wealth entailed upon the elder, are left to make their way in the world as well as they can. As referred to their contemporaries, they are the flower of their generation, exceeding all in their beauty of holiness and odor of sanctity. As compared to their successors, they come before us with all the majestic attributes of founders of families, and more especially excite our imagination and feelings, where the churches, at whose foundations they labored, are still seen towering with their walls and pinnacles. Ephesus has long ago vanished, and carried away with it much matter for reflection, which we might have pleasingly associated with our thoughts on Timothy. But Rome still survives, and her long series of eventful history leads up to Clement in a frame of mind so affected as to regard him with looks of much greater interest than the few recorded facts of his life are capable of supplying.

Clement was a fellow-worker with St. Paul in the Gospel of Christ; and the Church at Philippi, among others, was the scene of those services which were ultimately to be transferred with such benefit of experience to Rome. But the thick veil which obscures the history of the early Church, and particularly envelopes that of the origin of the Church of Rome, in uncertainty, hides from our sight all the facts which intervene between his sojourn in Philippi, and his Episcopate at Rome. We can only infer the course of unblemished life and unwearied exertion by which he won the suffrages of his brethren, who deemed him not unworthy of presiding in a church where the words and works of two apostles were still fresh in memory. About three and twenty years had elapsed since their martyrdom; and two bishops, Linus and Anencletus, had successively discharged the pastoral office, when Clement was summoned to its ministrations.

He thus succeeded (A. D. 92) to a charge of which we can but faintly estimate the exceeding weight. But, in despite of all difficulties, the views presented to this father must have been full of brightness. The kingdom of his Master had given unequivocal signs that it could not be shaken by any powers of earth; and many were the signs of decline which the king of this world was exhibiting to his sight. He went therefore on the way of his ministry rejoicing.

He had, however, proceeded but a few steps upon his course before the severity of the times called upon him distinctly, as shepherd, to be ready to lay down his life for the flock. Such a call would be readily heard and cheerfully obeyed by one who had ministered to Paul, and had probably been an eyewitness, when he received, together with Peter, the crown of martyrdom in the last persecution. Domitian, a close and worthy imitator of Nero, now imitated him in stretching forth his hands to vex the Church. The same peculiar situation, which, in later days, proved so favorable to the acquisition and exertion of power, was in earlier times one of superior danger and suffering to the Church of Rome. In the capital of the Roman world, under the immediate eye of Cæsar and his government, she received the first and heaviest strokes of his scourge, and her bishops won by suffering that reverence which their successors exacted by threats. The false and horrible charges which had been invented against the Christians in the former persecutions were now revived; and as Domitian never forgot his interests in his cruelties, and made his revenge minister to his rapacity, the Christians became doubly odious at Rome, by supplying a convenient subject for a capital charge against any one whose person was obnoxious or property desirable. At the head of so calumniated a body, Clement must have been severely tried. To confirm the wavering, to cheer the despondent, to prepare the martyr for his suffering, to administer comfort to his bereaved friends; to combat the expostulation of those who wished to drop some badge of their profession, the importance of which they thought light compared with the danger to which it exposed them, or to adopt the screen of some observance which they were unwilling to consider sinful under such pressing necessity; to calm the terrors of the weaker brethren, and, amid this distraction of the crew, to direct, like a good helms-man, a steady look-out upon the course of the laboring vessel—these were the cares of Clement during this perilous storm. He brought the Church safe through it, himself unhurt, and not many of his companions, perhaps, lost either to this world or the next.

The relaxation of the violence of this persecution recalled the attention of Clement and his Church to an application which it had for a time compelled them to neglect; and low as the Church of Rome now seemed to the eyes of the world, never since perhaps has she stood so high in the eyes of her divine Head, nor has she ever since been regarded with greater deference and respect by her sisters. At the very moment that her bishop was glad to pass unknown and unobserved through the streets of that city, of which his successors are sovereigns, she was extending her hand in aid of a great but distressed Church, and exercising the charitable office of mediation in her distracted body. The Church of Corinth had invoked her assistance to quell those divisions which, however allayed for the time by Paul, had now been renewed after an interval of about forty years, and with more miserable laceration than ever. There were peculiar circumstances, besides the general one of the high character and influence of the Church in the capital, which directed her appeal in this quarter. An intimacy had existed from the first between the two sisters. They had been nursed by the same apostles Peter and Paul; and some of the first preachers at Corinth, as Aquila with his wife Priscilla, had come from Rome. Clement himself too had been among Paul's fellow-workers in Greece, and even if he had never accompanied him to Corinth, yet as he was now probably one among few survivors of the companions of him who had composed their former difference, this would naturally furnish an additional reason for their directing their appeal hither. One of the deputies was Fortunatus, who had been employed formerly, when they gave the account of the distracted state of their Church to the apostle while he was tarrying in Asia. (1 Cor. xvi. 17.) With him Clement had probably formed an acquaintance, during his sojourn in Greece, and delightful indeed in such a case must have been this meeting. They would mutually recall to mind the scenes of their former conversation with their martyred master, and confirm one another with recollections struck out like sparks from mutual collision, of his example and precepts.

The tale of Fortunatus was indeed sufficient to make every Church and pastor of a Church tremble. After her recovery from her former distraction Corinth had enjoyed a season of great spiritual prosperity. Every one who had sojourned there was edified with her discreet discipline and thankfully proclaimed abroad her bountiful hospitality, so that her name was pronounced in honor and love far and wide. Subjection to spiritual rulers, obedience to parents, meekness of deportment, mutual charity, large and unadulterated Christian knowledge, a zeal in good works, a lively apprehension of Christ's sufferings, a full effusion of the Holy Spirit, earnest and continual prayer, singleness and purity of heart, forgetfulness of injuries, unwearied charity—these had been the happy bonds of her society!—But alas! from all this brightness of purity she returned to wallow in the mire. . . It is with churches as with nations—their prosperity sows the seeds of their ruin. And the large enjoyment of excellent gifts and blessings by the Church of Corinth was too much (as heretofore) for the weakness of some of its members. "They waxed fat and kicked." Deut. xxxii. 15. Hence sprang dissent with all its accompanying evils. Those in no honor rose against those in honor; those of no reputation against those of reputation; the unwise against the wise; the younger against the elder, even to mutual persecution. The fear of God was abandoned, the rule of life in Christ was forsaken, and each one, amid envying and strife, walked according to his own wicked desires.

If any leaven of such uncharitableness were now fermenting in the Church of Rome, this awful example, glaring upon them on the eve of persecution, would naturally reclaim all her restive members, and Clement would have the satisfaction of encountering the storm with his vessel in the best trim, and his crew in the best spirits. It was mercifully provided for Corinth that Rome should have undergone this trial before she admonished her sister. Evil times make the good better and the bad worse. The distinction having been thus made broad and clear between the two, the former recognise each other, sink all minor differences, and unite in one compact body, while the latter withdraw in disorder upon their various courses of iniquity. All are now of one mind; and the same Holy Spirit which bound them together in their sufferings, administers to the mutual enjoyment of their prosperity. It was in this condition that the Church of Rome, having left her dross behind in the refiner's furnace, and bright in all the purity of fine gold, took upon herself to answer her sister's application. She had now leisure to look beyond her own sufferings, and she empowered Clement to write the reply. Such is the origin of the only genuine work surviving of this confessor.

With all the undesigned skilfulness of natural good sense and feeling, Clement, at the commencement of his letter, draws an affecting picture of the former prosperity of the Corinthians, and follows it up with the hideous contrast of their present state. Showing by instances the evil effects of a spirit of envious strife, he exhorts them to repentance, obedience, faith, humility, and charity; enforcing all by a long list of bright examples. He then demonstrates the necessity of harmony, from the analogy of the subordination of the natural world, with all its operations, to Providence; by which means regularity is insured and all things are at peace with each other. From practice he proceeds to doctrine, the corruption of which naturally follows that of practice, and shows by analogy the reasonableness of the resurrection of the body, which (it thus appears) was again disputed. Some also had maintained that works were unnecessary to faith; he shows therefore their necessity.—Others, on the contrary, held them justificatory; he shows their intrinsic vanity. Having thence returned to enforce the necessity of subordination, and co-operation of great with small, strong with weak, rich with poor, he proceeds to the duty of obedience to the apostolic succession, showing how it was ordained for a remedy against schism. He then recommends charity, lauding it in terms similar to those of St. Paul, and having stirred them up with examples of faithful devotion among the Gentiles, concludes with exhortations to subordination, winding up with a solemn prayer to God, the all-seeing Ruler, the Master of Spirits, and Lord of all flesh.

Great was the reverence paid by the ancient Church to those who had made a good confession of the name of Christ through suffering and imprisonment. Can we wonder then at the powerful effect of this letter of Clement and his Church, fresh as they were from the font of a bold confession, which in a manner supplied that authority which Paul had derived from his apostolic character? It was accepted and obeyed; aad thus, through God's beautiful economy, the same persecution served the double purpose of confirming the Church of Rome and reforming that of Corinth.

The accession of Nerva suppressed the last sparks of this persecution, and Clement presided over a constantly-increasing fold. But the unalloyed enjoyment and liberty of our happy days was unknown to the primitive Christians, even at the summit of prosperity. The disciple of Christ was placed amidst surrounding idolatry, whose usages crossed him in all the minute detail of daily conversation. Every moment he was discovered and pointed out for scoffs or ill treatment. Not only did he reveal his profession, when he refused to join parties of friends in the amusements of the circus, or declined the offer of a magistracy, which was alike honorable and suitable to his talents and fortune, or omitted to put up lights and laurel at his door in honor of Cæsar, but also when in the commonest contract he was required to swear by the name of some heathen god; when, if a carpenter, he refused an application to make an image or some appendage to heathen worship; if, when a smith, he was called upon to gild a statue; if, when a druggist, he refused to send frankincense for sacrifice; if, when a schoolmaster, he appointed no holydays for the festival of Saturn. In short, every day opened and closed a series of vexations, if not of dangers; and was a period of at least petty persecution.

The peaceful administration of Nerva was followed by the accession of Trajan. But, before the treatment of the Christians had undergone any change in the councils of this emperor, Clement had breathed his last, in the third year of his reign. Thus his death appropriately marked the close of the first century of Christian suffering and of Christian glory.

False hopes are like pleasant dreams and delusions which, when men awake in the judgment day, will quickly vanish away.

SETTLING ACCOUNTS.

When a minister was spending a few weeks in Edinburgh, there came, on business, to the house, a man of the world. He was introduced to the minister in the following manner:—"This is an acquaintance of mine, and I am sorry to add, though young and healthy he never attends public worship." "I am almost tempted to hope that you are bearing false witness against your neighbor," replied the minister. "By no means, (said the young man,) for I always spend my Sundays in settling accounts!" The minister replied, "Ah, Sir! you will find that *the day of judgment will be spent in the same manner.*"

DECEITFULNESS OF THE HEART.

The heart very often makes use of the bodily constitutions of men, to impose upon them. Many give themselves credit for being humble and sober, because the constitution, being naturally sedate, has no tendency to lead them into excesses to which ardent tempers are prone.—Others impetuously carry all before them, and despise the rest for want of zeal; whereas, their own zeal is no more than the heat of their blood. If we would take the measure of our progress in those tempests to which our natural constitutions are most averse, we should more justly appreciate our real character. It is by pursuing the opposite method that we fall into mistakes.—*Rev. Henry Martyn.*

SINGULAR AUTHOR.

A poor clergyman, in a very remote county in England, had, on some popular occasion, preached a sermon so acceptable to his parishioners, that they entreated him to print it, which after a due and solemn deliberation he promised to do. This was the most remarkable incident of his life, and filled his mind with a thousand fancies. The conclusion, however, of all his consultations with himself was, that he should obtain both fame and money; and that a journey to the metropolis to direct and superintend the great concern was indispensable. After taking a formal leave of his friends and neighbors he proceeded on his journey. On his arrival in town, by great good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would have struck off? "Why, Sir," returned the clergyman, "I have calculated that there are in the kingdom so many thousand parishes, and that each parish will at least take one, and others more, so that I think we may safely venture to print thirty-five or thirty-six thousand copies." The printer bowed—the matter was settled, and the reverend author departed in high spirits to his home. With much difficulty and great self-denial a period of about two months was suffered to pass, when his golden visions so tormented his imagination that he could endure it no longer, and accordingly he wrote to Mr. Bowyer, desiring him to send the debtor or creditor account, most liberally permitting the remittances to be forwarded at Mr. Bowyer's convenience. Judge of the astonishment, tribulation, and anguish, excited by the receipt of an account, charging him for printing thirty-five thousand copies of a sermon, 785*l.* 5*s.* 6*d.*, and giving him credit for 1*l.* 5*s.* 6*d.*, the produce of seventeen copies, being the whole that had been sold. This left a balance of 784*l.* due the bookseller.

All who knew the character of this most amiable and excellent printer, would not be at all surprised to hear that in a day or two a letter to the following purpose was forwarded to the clergyman:—

"*Rev. Sir,*—I beg pardon for innocently amusing myself at your expense; but you need not give yourself uneasiness. I knew better than you could do the extent of the sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome, in return for the liberty I have taken with you."—*Percy Anecdotes.*

"SHE HAS LEFT ME."

There is something inexpressibly touching in an anecdote related in a London paper, of an artist. He was an American, and had come thither (he and his young wife) to paint for fame and a subsistence. They were strangers in England; they had to fight against prejudice and poverty, but their affection for each other solaced them under every privation, every frown of fortune. They could *think,* at least, "all the way over the great Atlantic;" and their fancy (little cherished here) had leisure to be busy among the friends and scenes they had left behind. A gentleman who had not seen them for some length of time, went one day to the artist's painting-room, and observing him pale and wan, inquired about his health, and afterwards regarding his wife. He answered only, "*She has left me,*" and proceeded in a hurried way with his work. She was *dead!*—and he was left alone to toil, and get money, and mourn. The heart in which he had hoarded all his secrets, all his hopes, was cold; and fame itself was but a shadow! And so it is that all we have must wither and die away! 'Tis a true saying, yet a wholesome moral belongs to it. The thread of our life is spun, it is twisted firmly, and looks as if it would last for ever. All colors are there, the gaudy yellow, and the sanguine red, and black, dark as death; yet it is cut in twain almost before we discern peril.

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by Louis Sherman, 142 Fulton-st.
August 17, 1839. f.

ASTORIA INSTITUTE, for the Education of Young Ladies, Rev. J. W. Brown, A. M., rector.
This institution closed its first annual examination on Tuesday, August 6. The next session will commence on Monday, September 9, 1839.
Applications to be addressed (post paid) to the rector at the institute, or to John L. Riker, Esq., 131 Fulton st.
Astoria, August 12, 1839. 1m.

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by Louis Sherman, 142 Fulton-street.
August 8, 1839. tf.

WEST HOBOKEN INSTITUTE FOR BOYS. Rev. W. W. Niles, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.
The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.
References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

OXFORD THEOLOGY,—This day is published, by Louis Sherman, Protestant Episcopal Press, 142 Fulton-street, New York, "The Theological Repository" No. 1, containing "Tracts for the Times"—by members of the University of Oxford. Part 1.
Contents—No. 1, Thoughts on the Ministerial Commission—No. 2, The Catholic Church—3, On Alterations in the Liturgy; The Burial Service; The Principal of Unity—4, Adherence to the Apostolical Succession the Safest Course; On Alterations in the Prayer-book—5, On the Nature and Constitution of the Church of Christ.
Published weekly. Each sheet contains thirty two pages.
Terms, $5, in advance, for the three volumes of 554 pages each.
All orders (post paid) to be addressed to Rufus Dawes, No. 142 Fulton-street, New York. No unpaid letter taken from the office.
August 1, 1839. tf.

LOUIS SHERMAN, 142 Fulton-street, New York, has just received, and for sale, the following new works, viz. The Young Lady's Guide to Harmonious, Development of Christian Character, by *Harvey Newcomb;* also, My Saviour, or Devotional Meditations in Prose and Verse on the Names and Titles of the Lord Jesus Christ.
July 23, 1839. 3t.

MRS. ELIZA SEBOR SMEDES will open on the 1st of September, a Boarding and Day School for Young Ladies, in the large and eligibly situated house No. 168 Duane-street opposite the park in that street. Mrs. S will be aided in the care and education of her pupils by the Rev. Aldert Smedes, and by her daughters Mrs. Sarah P., and Miss Mary A. Smedes.
Applications for admission may be made till the 1st of September, to the Rev. Aldert Smedes, or the Rev. Dr. Lyell, at 77 Anthony-st.
Circulars may be had at the Protestant Episcopal Press, No. 142 Fulton street; at the bookstore of Swords, Stanford & Co., Broadway; or at that of W. H. Vermilye, No. 262 Greenwich-st.
The Gospel Messenger, the Episcopal Recorder, the Christian Witness, the Southern Churchman, and the Gambier Observer, will confer a favor by inserting the above till October next, and forwarding their accounts to the Rev. Aldert Smedes.
August 1, 1839. 1m.

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